A DESCRIPTION OF The Present State OF SAMOS, NICARIA, PATMOS, and Mount ATHOS.

By *Joseph Georgirenes*, Arch-Bishop of SAMOS. Now living in *London*.

Translated by one that knew the Author in Constantinople.

Dum licet, & vultum servat fortuna benignum,
Romæ laudetur Samos, *&* Chios, *&* Rhodos *absens.*
Hor. l. 1. Epist. 11.

July 14. 1677.

Licensed,

W. Jane.

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Τῷ ὑψηλοπρεπεστάτῳ τε καὶ πορφυρογεννήτῳ ἀρχόντι κυρίῳ, κυρίῳ Ἰακώβῳ τῷ ἡγεμόνι τῆς μεγαλοπόλεως Ἐβοράκου, ὁ τῶν ἀρχιερέων ἐλάχιστος Σάμου Ἰωσὴφ ὁ Γεωργειρήνης τὰ πεινὴν προσκυύησιν ἀπονέμω.

ΟΙ τῆς σοφίας ἀντιποιούμενοι, ὑψηλοπρεπέστατε ἄρχων, οὐ μόνον τοῖς μετεώροις τῶν ὄντων ἀκριβῶς προσέχειν πεφύκασιν, ἀλλὰ καὶ τὰ τούτων ἐλάττονα οὐκ ἀπαξιοῦσιν ἐξεπίστασθαι. τούτοις μὲν δὴ καὶ τὸ περίβλεπτον τῆς Βρεττανίας γένος ἑπόμενον, οὐ μέντοι παύεταί πως τὰ συνήθη καὶ ἐγ-

γὺς, ὡς οἱ πολλοὶ περιεργαζόμενον, ἀλλ' ἑνὸς ἑκάστου πράγματος κατάστασιν καὶ ἐνιαύσιον διαγωγὴν καὶ τὰς γνώμας τῶν πραξάντων καὶ τὰς αἰτίας διατελεῖ συντόνως ἅμα καὶ προσεχῶς καὶ μακρὰν ὄντων συμπεριεξετάζον· ἀνθ' ὅτου τῶν ἐνταῦθα φιλομαθῶν καὶ εὐγενείᾳ περιφήμων ἀνδρῶν οὐκ ὀλίγοι, φύσει φιλοπράγμονες ὄντες, ἐξελιπάρησάν με τὴν τοῦ Ἰωνικοῦ μέρους στάσιν τε καὶ τῶν Κυκλάδων νήσων, ὅσον ἐμοὶ ἐφικτόν ἐστιν, εἰς δέον περιγράψαι· συνεπιδεικνύων πρὸς τοῖς ὃν τρόπον τὸ νῦν ἔχον ὑπὸ τῶν ἀσεβῶν καὶ βαρβάρων Ἀγαρηνῶν τὸ φιλανθρωπίας ἄξιον καὶ ὑπερασπισμοῦ γένος ἡμῶν τὸν βίον διεξάγον πολειτεύεται, καὶ μυρία δεινὰ παρ' ἐκείνων πάσχον φαίνεται· ἐγὼ μὲν οὖν τὴν ἐκείνων φιλοπραγμοσύνην περὶ πλείστου ποιησάμενος, καὶ χρησίμην οὖσαν ἡγησάμενος, καταληπτικήν τινα περιγραφὴν τίνων, Κυκλάδων νήσων, τῆς μὲν Σάμου, Ἰκαρίας

ρίας, Πάτμου καὶ ἁγίου ὄρους τοῦ Ἄθωνος, τύπῳ παραδοῦναι προῄρημαι. ἀλλ' ἐπειδὴ τουτὶ τὸ ἐγχείρημα ἄμουσόν τε καὶ σοφίας ἄμοιρον εἶναι δοκεῖ, σκέπης τινὸς καὶ ἐπικουρίας ἐξ ἀνάγκης προσδεῖται· ὡς ἂν δήπουθεν μὴ τοῖς σοφωτέροις ἄδοξον φανείη καὶ ἀειδές· διὰ δὴ ταῦτάγε πρὸς τὸ ἔκλαμπρον τοῦ πανευδόξου τῆς σῆς ὑψηλότητος ὀνόματος προστρέχειν ὑπείληφα, καὶ μετὰ πάσης αἰδοῦς καὶ εὐλαβείας αὐτὸ τῇ σῇ σεμνοπρεπεστάτῃ καθιερῶ ὑψηλότητι, οὐχ ἄξιον κρίνας αὐτῆς, εὐτελὲς ὑπάρχον, ἀλλ' ὡς τῆς ἐμῆς πρὸς αὐτὴν δουλικῆς προσκυνήσεως τεκμήριον, καὶ ὧν παρ' αὐτῆς εὖ ἐγὼ πεπονθὼς, καὶ δι' ἐμοῦ ξύμπαν τὸ τῆς Ἑλλάδος γένος φαινόμεθα· δέομαι τοίνυν τῆς ὑψηλοπρεπείας σου ὡς πολλῶν εὐεργεσιῶν ἐμὲ ἄξιον ἡγήσαιο, οὕτω καὶ τὴν παροῦσαν συνεπιμετρῆσαι χάριν, καὶ εὐνοϊκῶς, ὡς εἴωθας, τοῦ σοῦ οἰκέτου τουτὶ ἀποδέξασθαι τὸ δώρημα. Ἔτι

δὲ

δὲ πρὸς τοῖς καὶ ὡς φιλανθρωπότατος ἡμῶν ὑπερασπιστὴς αὐτὸ τὲ καὶ ἡμᾶς τῇ ὑψηλοπρεπεστάτῃ σκέπῃ σου ἀμώμους διατηρῆσαι ἀπὸ τῶν οἰωθότων οὐμὲν τοιγε μιμήσασθαι, ἀλλὰ μωμήσασθαι· ἡμεῖς δὲ δίκην ἀμοιβῆς τῷ παναριστομεγίστῳ Θεῷ διατελοῦμεν εὐχόμενοι τὴν ὑμετέραν εὐδαιμονεῖν ὑψηλοπρέπειαν εἰς ἀπεράντους ἐνιαυτοὺς ἐῤῥωμένως, εἰρηνικῶς καὶ περιχαρῶς τὸν βίον διάγουσαν. Ἀμήν.

TO THE
MOST HIGH PRINCE
Of Royal Birth,
JAMES,
DUKE of YORK, &c.

JOSEPH GEORGIRENES
Of SAMOS,
The leaſt of Arch-Biſhops, offers his moſt Humble Reverence.

Moſt High Born PRINCE,

THey that aſpire to the Attainment of Wiſdom, do not content themſelves with the Accurate Search of ſublime objects, but alſo condeſcend to enquire into lower matters. In like manner, the renowned *Britains* do not confine their contemplations to their own homes, or to

their neighbour Nations; but enlarge their proſpect unto the moſt remote Countries, and with a piercing Eye, diligently purſue the exact diſcovery of their ſtate and condition. To which purpoſe, many perſons of honour, and of curioſity, have importun'd me to give ſome deſcription of the Coaſts of *Ionia*, and the *Ægæan* Iſlands; and to declare the preſent Condition of thoſe great objects of Pity and Protection, the *Greeks*, now under the cruel Tyranny of the Wicked and Barbarous *Hagarens*. The deſire I had to gratifie their learned curioſity, whoſe Judgements I had reaſon highly to eſteem, prevail'd with me to undertake a Deſcription of ſome Iſles of the *Archipelago*, namely, *Samos*, *Nicaria*, *Patmos*, and Mount *Athos*, now called *The Holy Mount*. But becauſe this Work may ſeem to want that Elegance, or depth of learning, requiſite for a Book that muſt appear upon the Stage of *England*, it ſtands in need of ſhelter and protection.

Which

Which put me upon the bold neceſſity of flying to the Shadow of your Royal Highneſs's Patronage, to eſcape the ſcorchings of Contempt, and with all humble Reverence, to ſhelter it under the umbrage of your Royal Highneſs's propitious Name. And I moſt humbly offer it, not as a thing of any merit; but as a manifeſtation of my *devoir* and gratitude, for thoſe great Obligations, which I, and in me all the *Greek* Nation has received. I therefore moſt humbly beſeech your Highneſs, that as you have thought me worthy of your Bounty, ſo to continue the ſame favourable aſpect, in accepting this ſmall demonſtration of my Gratitude, and by your gracious Patronage, to ſecure it from their cenſure, who are not ſo forward to imitate our well intended pains, as to expoſe our defects. For which undeſerved Favour, we can make Retribution only in our daily Prayers to Almighty God for your Highneſs's Health and Proſperity in this World, and Eternal Happineſs in the World to come.

THE EPISTLE TO THE READER.

THE habitable Earth, by Divine diſpoſal, beſtow'd upon the Children of Men, is but one great Iſland. And thoſe Four eminent Parts of it which divide the whole among them, not by equal portions, but by the caſual intervention of Seas, are not totally ſeparated one from another; but make one perpetual Continent. Africa is joyn'd to Aſia, by no very ſmall neck of Land betwixt the Mediterranean and the Red Sea: And is no more an Iſland properly ſo call'd, than Peloponneſus. Europe and Aſia are joyn'd above the Lake of Mæotis with a large ſpace of ground betwixt the Hyperborean Ocean, and that Lake. And Aſia is joyned to America, by the Streights of Anian

Anian *in all probability. There has nothing yet been discover'd to the contrary, and the great Absurdities that attend the peopling of it are no way so easily solv'd. Besides this Main Continent which is mounted above the Face of the Waters in one entire continuation of parts, there are many lesser Islands, entirely surrounded by the Sea, and divided from all other ground. And all these are but smaller Sisters to that great product of Nature, the Main Continent, not differing from it in kind, but in bulk and size. Whether they owe their birth to the general Deluge, or date their antiquity from the day of the Creation, the Scripture is silent, and so am I. The Opinion of several Islands being rent from the Main Continent, by the violent Incursion of Seas, has been more forwardly embrac'd, than convincingly prov'd, and owes more to Poetical Fancy, than to any solid Foundations of Philosophy. However, certain it is, that many Islands are of later Antiquity than either the Creation, or the Flood, as on the contrary; many have either*

subsided

ſubſided, or been over-whelm'd.

The ſame Earthquake does ſometimes produce both effects; and the ſame time brings Birth to one, and Burial to another. But theſe are the irregular miſcarriages of nature, labouring under a Convulſion Fit, and teach us what may be, not what muſt be; what nature may ſometimes ſuffer, not what ſhe always doth. As for the whole Globe of Earth and Water, the admirable intermixture of them both for uſe and beauty, doth highly beſpeak the wiſdome of the Maker, and doth no leſs merit our contemplation, than the Canopy of Heaven. And that the rather, becauſe the inferiour World doth more neerly approach our Senſes, and affords us clearer notice of their ſtate and condition. Among all the aſſociate Collection of Iſlands, that by reaſon of their mutual vicinity, paſs under one common name, there are none more remarkable than thoſe of the Ægean Sea, or the Archipelago. Theſe were ſo eminent in the days of the Prophets of the Old Teſtament, that from them all the Weſtern parts of

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the then known World that was planted principally by the Sons of Japhet, *went under the common name of the Iſles of the* Gentiles, *and the Iſlands of* Chittim. *The* Phœnicians, *the firſt eminent Navigators ſince the Flood, and the firſt Planters of Learning and Civility, as well as Colonies, along the ſhores of the* Mediterranean *and* Atlantick *Seas, began their diſcoveries in theſe Iſlands: And there they have left ſuch viſible Footſteps of their firſt Plantation, that the names they bear to this day are moſt of them of* Phœnician *Extraction. The Colonies planted in theſe Iſlands by the* Phœnicians, *gave beginning to all thoſe Arts and Sciences for which the* Greeks *were afterwards ſo famous, and their Language been held in ſuch admiration to this day. The* Æthiopick *Iſlands are known all by* Greek *names; but they are as far inferiour to the* Cyclades *in renown, as they are in number, having neither been the Scene of Actions recorded by ſuch Immortal pens, nor the native Soil of perſons ſo eminent for Arts and Arms.*

The

The conceit of Elysium, *or such a future happiness as the* Heathens *dream't of, was thought fit by their Poets to be fix'd upon some remote Islands; therefore call'd the* Blessed, *or* Fortunate Islands. *The* Hesperides *and* Canaries *have been Competitors for the Title, and our modern searchers into* Brittish *Antiquity do strain hard to make the* Cassiterides, *or the* Scilly *and* Man, *and* Anglesey, *put in for a claim. But the Poets have been more accurate in maintaining the Character of an earthly Paradise, and describing a felicity of state beyond that of a* Platonick, *or* Utopian *Commonwealth, than in directing us by any rules of Geography, where it is to be found. And as they have left it indifferent to the Reader to fix the Local Situation of such Islands where they will, so they have left it impossible to any Reader to find such a place in the whole World. Indeed it is the high prerogative of great and lasting Wits to affix an esteem and veneration upon those places they make the Stage of their Stories, be they true or false.*

But

But in this point of credit, the Islands of the Archipelago *do far surpass any other in the World. And this is true, not only of the licentious and extravagant Fables of their Romantick* Mythologie; *but also in the graver and more creditable Records of sober History. They did heretofore in a manner engross the Monopoly of all the Wit and Fancy both of* Greece *and* Rome: *Insomuch, that 'tis hardly possible for a man well vers'd in the* Greek *and* Latin *Tongues, to be a stranger to the antient Geography of these Places: And* Pliny, *who was in nothing less erroneous, than in this part of his natural History of these Islands, does honour the Bay wherein they are situate, with the Title of* Sinus claritatis literarum. *A large* Encomium, *and such as no other aggregate body of Islands had equal right to. The* Japan, Philippine, *and* Molucco *Islands in the* Oriental Ocean, *are far beyond these for number; but the only thing they are sought for is some natural products peculiar to their Soil and Climate, in which commendation, they do not exceed*

ceed the late diſcoveries in the American Ocean; but we find not that the World was ever beholding to the one, or the other, for the Propagation of Learning or Civility. Nor is it only famous for the early riſe of Humane Learning and civil Culture, in the days of Gentiliſm; but alſo for the early appearance of the more glorious Sun-ſhine of the Heavenly Doctrin of the Goſpel. St. John the Divine, honoured in the Oracles of God, with the peculiar Title of the Diſciple whom Jeſus loved, was once an Inhabitant of theſe Iſlands, where he founded the Chriſtian Religion, and writ that Divine and Myſterious Book, which was indeed to him Apocalypſe, but to all future ages Apocrypha. St. Paul, that great Apoſtle of the Gentiles, did often croſs this Sea, to plant the Doctrin of Salvation in all the neighbouring Shores of Europe and Aſia. And in future ages, when the Divine Providence raiſed up a Chriſtian Emperour to protect his Church from perſecution, theſe Iſlands were the very centre of once the moſt Orthodox and learned Church in the

the World. To whom we owe not only the tranſmitting the Holy Scriptures to our knowledge; but alſo the digeſting the Doctrin of them into Articles of Faith, the defence of Truth againſt all invaſion of Errour, the faithful Records of moſt pure and primitive Tradition, the clear Expoſition of many obſcure paſſages, which without their direction, might have been at this day unintelligible, and the great advantage of many learned and elaborate Volumes of Orthodox Divinity, both Polemical and Practick. And of all thoſe many different Sects of Chriſtianity *in the Eaſt, they have to this day moſt firmly retain'd the ancient Truths, and made the leaſt Deviation into Errour. If that ignorance which thoſe barbarous extinguiſhers of learning, the* Turks, *keep them in, renders that afflicted Nation obnoxious to be impos'd upon, and incapable of knowing better, it deſerves rather our pity, than our contempt and ſcorn. It is rather a Miracle of Gods gracious Providence, that under ſuch tyrannous Maſters, and ſuch proud and contemptuous enemies of*

the

the common name of Christianity, *the light of Evangelical Truth is not only dim'd, but utterly extinct, as it has happned in the* Latin *Church in* Africa, *once inferiour to none for purity of Doctrin, and piety and learning in their Professours. Yet this cannot be deny'd them, but that they accord with us in many things wherein we differ from the* Romish *Church. I may add this more, that in the Sacrament of the Eucharist, the* Greek *Church doth not bear that conformity or similitude with the* Romish *Church, as the great Champions for* Popery *would affix upon them. And that will easily appear in these particulars.* 1. *They use not the Elevation of the Host.* 2. *No carrying it in Procession.* 3. *The People stand when they receive it.* 4. *They give it in both kinds to all.* 5. *The bread is of a common sort before Consecration. It is besides, the business of this Preface, to enlarge upon the present State of the* Greek *Church, which the reverend Author hath in some measure done in his account of* Samos, *and Mount* Athos: *And that subject is more largely handl'd by a late learned*

learned Author * in the Latin and Engliſh Tongues. All that I ſhall add is, that ſcarce any part of Greece has leſs intermixture with the Turks than theſe Iſles, where the Greek Language and Religion is leſs intrench'd upon. There are no leſs than twenty Biſhops in the Archipelago, ſome with the Title of Metropolite, as Metelyn and Methymia; others with the Title of Arch-Biſhop, as Samos, and Andros, and ſome with the bare Title of Biſhop, as Sciathus. Yet neither of the two firſt differ from the laſt in any thing, but in Title, or priority of Place. Their juriſdiction is alike, it being ordinary here for a Metropolite, and an Arch-Biſhop to be without a Suffragan. The reaſon is, becauſe of the great Revolutions, many of the old Biſhopricks are loſt, and the ancient frame of Eccleſiaſtical Polity much alter'd. The Patriarch continues the Title of Metropolite upon all the places that formerly were ſo, and the Title of Arch-Biſhop, upon thoſe that depend immediately upon the Patriarch, without any ſubjection to a Metropolite, al-

* Smith's remarks upon the Turks.

although they have no Biſhop under their juriſdiction. The following Treatiſe giveth an account of three Iſlands of the Archipelago, *and Mount* Athos, *the Great* Academy *for the* Greek *Clergy. In all theſe places, he liv'd, and writes nothing, but what he ſaw, or what he receiv'd from the conſtant Tradition of the places: So that as to matters of fact, he may be better rely'd upon than thoſe that write of places to which they are great ſtrangers. For the Truth of what is related, is the main* Poſtulatum *of an Hiſtory.*

A DESCRIPTION Of the ISLE of SAMOS: AND *Of its preſent State at this Day.*

Samos, is one of the greateſt, and moſt remarkable Iſlands of the *Archipelago*, ſituate near the Continent of *Aſia*. It is well known that this was the Country of *Pythagoras*, and once was Govern'd by Kings of her own, and has made ſtout reſiſtance againſt *Athens*, what time they both liv'd under a Democratical Government. The ruins which yet are to be ſeen

there are a Teſtimony of her former greatneſs and wealth. But this Iſland hath been ſubject to great changes and revolutions, even to utter deſertion of Inhabitants for many Years. Yet it being my main intent to give an account of its preſent State, I ſhall wave the former Tranſactions of Ancient times, whereof there is frequent mention amongſt Hiſtorians, and proceed to a ſurvey of its condition in theſe Modern Times, under the *Turkiſh* Empire; how it is now Govern'd; what Revenues it yields, with a Geographical Deſcription of the Country.

It is certain, that what time it pleas'd God for our ſins to permit the *Turks* to ſubdue *Conſtantinople*, and the *Archipelago*, the Iſland of *Samos* was totally diſpeopl'd. Afterwards one *Kilitch Aly Baſha* arrived here, and Landing with a ſmall Company to Hunt, was ſo taken with the place, that he was reſolv'd to ask leave of the Grand Signior, to re-people the Iſland:

Which

Which having done, he transported several Families from all the Voisinage especially from *Metelyne*, so that by degrees, it became full of Inhabitants, and now counts to the number of 18 Towns and Villages, which I shall now describe according to their Situation.

The Isle of *Samos* is 26, or 27 *French* Leagues in compass, and lies in length East and West. At the West end it has the Isle of *Nicaria*, some twelve Miles distant: The East end is so near the Continent of *Asia*, that in some places men can Discourse one with another from the two Shores. This nearness of the East end of *Samos* to the Continent of *Asia*, causes a narrow Frith about six Miles in length, no where above 3 Miles in breadth, which by reason of little Islands in it, is a great Nest of Pirats, whom no Ships that come into this Strait can escape, but by putting to Shore on each side, where they are in equal danger of being made a Prey. These Pirats for the most part are

either from *Malta*, *Legorn*, *Savoy*, or *Sardinia*.

At the entrance into this Streight, which the *Turks* call *Dardbogazy*, *i. e.* The Mouth of the Streight, lies all along the Mountain for the ſpace of a Mile, the place where the Old City of *Samos* ſtood, remarkable yet for ſome remainders of the Walls and ruins of old Churches, and large Stones, ſome 3, ſome 4, ſome 5 yards long, beſides many Marbles and Pillars, notwithſtanding the many choice pieces carried away by the *Venetians*, when they were Lords of the *Archipelago*. But the *Greeks* at this day dare not touch a Stone, ſo much as to Build with, for fear of Impriſonment by the *Turks*, under colour of having found a Treaſure in thoſe old Ruins.

Old Samos

And being once Impriſon'd upon ſuch a pretence, they are ſure to lye faſt till all they have be ſeiz'd.

Theſe Ruins are no leſs than ſix miles in compaſs. Upon the ſame Mountain in the middle of a deep and large Grotto, ſtands a Church Dedi-

Dedicated to the Virgin *Mary*, known there by the name of Παναγία Σπιλιάνι * *Panagia Spiliani*, or The most Holy Virgin of the Grotto. All the *Samians* pay great Devotion to this place, not only in honour of the Virgin *Mary*, but for the belief of many Miracles there done. Here is also an artificial Channel, six Miles long, drawn from a River of a perpetual stream, which besides the Mills it drives, does water the Country in times of greatest drought. This water arising near the Village of the *Arnhauts* (of whom we shall speak more hereafter) becomes large enough by new supplies of other Currents, to deserve the name of a River, and is that which the Ancients call'd *Imbrasus*.

* *Panagia Spiliani*, St. *Maries of the Cave Spiliani*, from Σπηλαιον

At the bottom of the aforesaid Mountain, where Old *Samos* stood, towards *Scirus*, lye the Ruins of an old Haven for Galleys; the *Samians* call it *Tegani*, i. e. *Bason*, from its roundness. Near to which Port stands a little Church Dedicated

to * St. *Nicholas*, but now become a Refuge for the Mariners, who come privately to fetch Water from a Well hard by, that has a moſt excellent Spring: Yet here is always a ſtrict Watch kept, one by Day, and two by Night, to carry Intelligence to the next *Aga*, or the next *Caddee*, what Ships come in, whence they are, and whither bound; And if the *Aga*, or *Caddee*, happen to hear of any Ships coming by ſome other Meſſenger, before he that is to Watch, brings the News, he is ſure to receive 500 Baſtinadoes upon the Soles of his Feet for his neglect.

* St. Nicholas.

Over-againſt the Old City, about a Mile diſtant to the Weſt, ſtands the New, now known by the name of Μεγάλη χωρα, *Megale Chora*, or the great Town, becauſe it is bigger than the reſt of the Iſle. Here the principal Men of the Iſle have their reſidence, *i. e.* the Arch-biſhop, the *Caddee*, with three or four *Turkiſh* Families, the *Aga*, with ten or a dozen other *Turks* to aſſiſt him

* *Megale Chora*, or *New Samos*.

him in the Execution of his Charge.

The *Caddees* Office is to pronounce Law, and the *Aga*'s to put it into Execution, and to Levy all Taxes whatsoever. There are many who submit themselves to the Jurisdiction of the Arch-bishop, especially the Ecclesiasticks. But if any Man rest unsatisfied with the Arch-bishops Judgment, he may appeal to the *Caddee*. There are very few *Turks* in this Isle, besides the forementioned. They had a Mosque, but the *Venetians* batter'd it down the first time they came with their Fleet to subdue the Island to their obedience, and to oblige them to contribution. But the *Samians* at first refus'd to pay Contribution, or to appear before the General, but made their escape into the Mountains, fearing the *Venetians* would soon be repuls'd by the *Turks*, and they be chastis'd for so quick a Revolt. But when the great Town was taken, and plunder'd, and the Mosque in it quite batter'd down,

the *Aga* and *Caddee*, gave permiſſion to the Iſlanders to pay a yearly tribute of 80000 Dollers or Crowns to the *Venetians*. Yet after the Peace made, when the *Turks* were re-eſtabliſh'd, they would neither repair their batter'd Moſque, nor build a new one, for fear of ſome ſuch caſualty. Out of a Superſtition they have, not to build a Moſque, but only where they are confident it ſhall never be profan'd by *Chriſtian* violence.

Upon the coming of a new *Caddee*, or a new *Aga*, the Chief of the Villages aſſemble at the great Town, or upon any publick Affair which concerns the whole Iſland, eſpecially upon the coming of the Officer appointed to gather the Poll-Money, called *Haratch*; Which is the only Revenue the Grand Signior receives out of this Iſland, all other the Revenues of the place, are as they call it, *(a) Vacouf*, that is

(a) *Vacouf* amongſt the *Turks*, are all ſuch Lands as we in *England* call Church Lands, eſpecially Collegiate Churches, to which the Great Moſques in *Turkey* bear a great reſemblance; for they have alwayes a Nurſery of Men train'd up only to Sacred Employments; and a Governour, who is called

called *Sheich*, and under him other principal Men, that are well maintain'd, and out of whose number a *Sheich* is chosen upon any vacancy. These Colleges they call *Medrasa*, and they are always close by the great Mosque.

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to say, Consecrated to Religious use, and they belong wholly to the great Mosque at (a) *Tophana*, by *Galata*, over against the Grand Signiors *Seraglio* at *Constantinople*.

(a) *Tophana*, is the House of Guns, and it has its name from the use it is put to, being the great Store-house for the Grand Signior's Ordnance, and Artillery, and the place of Residence for the *Topgy-Basha*, or Master of the Ordnance to the Grand Signior.

In other parts of the Empire, all Males that are not *Turks*, from 14 years and upwards, do pay yearly three Dollers a Head, but in *Samos* only Married Men are oblig'd. Yet if a Married Man dies leaving a Male Child, the *Haratch* shall be demanded for the Child, though he be but a sucking Infant. Strangers that come, pay this *Haratch*, Married or un-married. In like manner, the *Samians* that quit their Country to exercise any Trade or Traffick elsewhere in the Empire, do pay this *Haratch*, though un-married. When the

the Collector of this Poll-Money (whom they call *Haratchgy*) comes, he firſt goes to the *Caddee*, and ſhews him the Imperial Mandat. Whereupon the *Caddee* ſummons the chief Men of every Village, whom they call *Proeſti*, to come before him at the great Town, where having read to them the Imperial Mandat, he charges them to take all poſſible care for the ſpeedy Levying of the Tribute, which they promiſing, are diſmiſs'd. Then the *Haratchgy* goes to every Village, demanding of the *Papas*, or the Miniſter of the place an exact Catalogue of the names of thoſe that are oblig'd to pay, which if the *Papas* fail to do, or omit any names that ſhould have been put in, he is ſure to be laid down, and drub'd. There is no excuſe for any perſon, and he that cannot pay, is clapt into Chains, and led about as a Priſoner, till he has either ſold his Goods, or beg'd Money to defray the charge of this Poll-Money.

The *Caddee* is ſent hither by one of

of the *Caddileskers*, whereof there are two, the one for *Europe*, call'd the *Romily Caddileſker*, the other for *Aſia*, called the *Anodal Caddilesker*. Theſe two are next to the *Mufty* for Dignity and Power, and take place next to him. By one of theſe are all the *Caddees* ſent to their reſpective charges. The Perquiſits of the *Caddee* of *Samos* ariſe from the Courts of Judicature, where he is Preſident: And upon the Death of any Perſon, he takes an Inventory of all his Goods, which being priz'd, he takes three *per Cent*, according to their value. But he meddles not with the Lands, being all appropriated to the aforeſaid Moſque of *Tophana*: But if any Man dye without Iſſue Male, the *Aga* has power to ſeiſe his Lands, and to ſell them to whom he pleaſes. Neither Male nor Female can inherit the Lands of their Mother, but they fall to the *Aga*, who has power to ſell or diſpoſe of them as he thinks fit. If a Man leave his Lands uncultivated for ſeven Years, the

the *Aga* has power to sell them, and to demand satisfaction for those dues that might have accru'd to him, if the Lands had been cultivated those seven Years. We will return to the remaining part of the Description of *Megale Chore*, and other remarkable places of the Isle.

The whole Town, and all the Gardens about it, are supply'd with Water from two (*a*) Fountains, that of the two, whose Water is sweeter to the taste, is called *Platanos*, the other *Messaki*. There are but six Churches, and those small ones. Nor is it expedient in that Country, that any thing which concerns the Christian Religion should make any outward appearance of Magnificence, or costlinesse, least it should provoke the envy aud avarice of their proud Masters to Sacrilegious rapine. On the South side of the City lyes a large plain, by a word mixt with *Greek* and *Latin*, call'd (*b*) *Megalocampos*, being the greatest Plain in the Isle; which by reason of abundance of standing Water

(a) *Plin. l. 5. c. 31. Fontes Eucarto, Leucothea.*

(b) *Megalocampos.*

Water wherewith it perpetually ſtagnates, yields no benefit, but great nuiſance to the neighbouring Inhabitants: Yet is it like to continue ſtill a Fenny Marſh, ſo long as the Tyrannous Government of the Country gives ſo ſmall Encouragement to the improvement of Lands. The Mariners that ſail by that Coaſt are the better for't, to whom it affords freſh Water enough to furniſh a whole Fleet, in four ſtreams that iſſuing from this Fen, diſembogue themſelves into the Sea, ſome ſix Miles diſtant from the Fen: Yet the Coaſt is ſo open, that no Veſſel can ride there but when the Wind is in the North.

Beyond this plain a large ſpace of fruitful Lands, water'd with the forementiond *Imbraſus*, belongs to a Monaſtry in *Patmos*, giv'n by a *Greek* Architect, one of the firſt Planters, who dying without Iſſue, left all he had to the ſaid Monaſtry. Beyond theſe Lands which belong to the Monaſtry of *Patmos*, upon the ſame River ſtands a village of ſome *Imbraſus.*

200 Houſes, with one Church; It's (a) *Mily.* called *(a) Mily*, or the Mills, from that abundance of Water Mills, which *Imbraſus* drives there. Here Lemmons and Oranges are ſo plentiful, that 500 may be bought for one Doller. Weſtward of this (b) *Pagontas.* Village lies *(b) Pagontas*, Situate on a Hill bedeck'd with Trees, the moſt healthful and pleaſant Village of the Iſland. It hath no leſs than 300 Houſes, and two Churches,, and is enrich'd by the Manufacture of Silks. Some three Miles diſtant from this Town, towards the (c) *Spatharei.* Mountain, lies *(c) Spatharei*, a ſmall Village conſiſting of about 50 Houſes, and one Church, but famous for making Pitch, which they ſell at *Megale Chore* for three quarters of a Doller, and ſometimes a Doller the *Kintal.* *(d)* Their way of making is like *Pliny*'s deſcription of it, *l.* 16. *c.* 11.

(d) Their way of making Pitch is thus. They take *Sapines*, that is to ſay, that part of Firs, or other unctuous Trees as is betwixt the Root and the Boughs, ſo far as it hath no Knots; and ſhaving away the extreme parts, they leave only that which is neareſt to the middle, and the Pith: That which remains they call *Dadi*, (from the old *Greek* word Δαδες, whence comes the Latin *Tæda*) Theſe *Dadi*, or Torches, they cleave into ſmall pieces, and laying them on a Furnace,

nace, put fire to the upper part, till they are all burnt, the Liquor in the mean time running from the Wood, and let out from the bottom of the Furnace into a hole made in the Ground, where it continues like Oyl; Then they put Fire to't, and stir it about till it thicken, and has a consistence; Then putting out the Fire, they cast Chalk upon it, and draw it out with a Vessel, and lay it in little places cut out of the Ground, where it receives both its form, and a firmer consistence for easie Transportation.

Over-against the Village of *Spatharei*, about a quarter of a Mile distant from Shore lies a little Island a Mile in compass, called (a) *Samio Paulo*, or Little *Samos*; furnish'd with a safe Harbour against all Winds towards great *Samos*. This Island abounds with a peculiar sort of Flower, which from a Fragrance it hath, like unto *Musk*, the People call (b) *Muskoulia*, others call them *Coree*. This Flower has that esteem in *Turky*, that they are sent for as far as to *Constantinople*, whither they are transplanted with much care into their choicest Gardens. The Grand Signior wears it ordinarily in his Turbant, and by his Example, makes it a Fashionable wear among the Grandees of his Court. It hath this

(a) *Samio Paulo*, or *little Samos*, formerly *Narthecus*.

(b) *Mouskoulia*.

this quality, that time doth not decay, but augment the Fragrance of its Smell.

Three Miles diſtant from *Spatharei*, on the Hill ſide, ſtands the Village of (*a*) *Pyrgos*, conſiſting of about an 100 Houſes, and 2 Churches: Here is the Choiceſt Honey. Above this Village ſtands a ſmall Village and Colony of the (*b*) *Arnaouts*, or *Albanians*; for ſo is that Nation at this day called by the *Greeks* and *Turks*: And they have many Colonies in the Empire, being encourag'd with ſpecial priviledges and immunities from the Grand Signior: yet they loſe not their Language (which in all likelihood is the old *Illyrian*) for it is not underſtood by any of their Neighbour Nations; nor is it an Of-ſpring of the *Slavonick*. Their Religion is the ſame with the *Greek*.

(a) *Pyrgos.*

(b) *Arnaouts* Village.

Six Miles from *Pyrgos*, towards the South, lies (*d*) *Platanos*, ſo call'd, from abundance of Plain Trees there formerly. This Town hath

(c) *Platanos.*

hath at leaſt 300 Houſes, and two Churches, and is remarkable for its good Air. Both the Men and Women being generally longer Liv'd here, than any where elſe in the Iſland. Their Waters hereabouts abound with Champinions, a great relief to the Poor, when the word is given out for publick permiſſion to Fiſh. Which word with them is *Anoixe to libarintous.*

Six Miles from hence, towards the Weſt, lies a Village of ſome 200 Houſes, and two Churches, call'd (a) *Maratha-campos*, from the abundance of (b) Fennel thereabouts, which the *Greeks* call *Maratha.* This Village looks toward *Patmos*, from whence it is diſtant ſome Forty Miles

(a) *Maratha-campos.*
(b) *Gal. Fenouil.* Μάραθος

Three Miles from this Village lies a ſmall Hermitage, by the Name of (c) St. *George*'s Hermitage, where two or three Hermits of *Patmos*, commonly reſide. Not far from this Hermitage is a Grotto upon the top of a Mountain of moſt difficult acceſs, which the People, by Tra-

(c) Saint *George*'s Hermitage.

dition do believe was *Pythagoras*'s retiring place; it hath now a little Church, call'd Παναγία Φανερομένη, Or the Bleſſed Virgin appearing; Becauſe of a Tradition that the Bleſſed Virgin *Mary* has here appeared, and done Miracles. The Bones of Dead Men that lie ſcatter'd hereabouts, give occaſion to believe, that thoſe that remained when the Iſland was deſerted, made their eſcape hither; it being a Retreat of moſt difficult acceſs: And the inner Parts of this Mountain are not well diſcover'd, in aſmuch as people are ſeen to appear, and obſerv'd to gather Cheſnuts, none of the Inhabitants of the Valley knowing any thing more of them.

(a) *Mons. Cercetius.* Plin. *l.* 5. *c.* 31.

This (*a*) Mountain is called *Kerkis*, the higheſt of the whole Iſland, from whoſe top may be ſeen the greateſt part of the Iſles of the *Archipelago*: It is cover'd with Snow almoſt all the Year, and hath a Lake on the very top, well ſtor'd with Eels. Here is a Chappel Conſecrated to the Prophet *Elias*

(a) *Elias*, whither many resort for Devotion: Here is likewise a Grotto, with another Chappel, which hath no Tradition of its Name or Dedication; yet many go thither to say their Prayers, and at *Easter* time it is much frequented. This chappel, and Grotto stand directly over against the Isle of *Nicaria*, some 12 Miles from hence. (a) Elias's Chappel.

That which increaseth the Religious esteem of this latter Chappel, is, a Tradition, That Light has often appear'd in the Night time, which the People conceive to be a Warning of some Holy Reliques that lyes here yet undiscover'd, and so neglected.

Upon the same Mountain, some six Miles distant, towards the North, stands another Hermitage; besides which, in a spacious Grotto, stands a little Church, Dedicated to the Virgin *Mary*. It hath but one way of access, and that up a steep Precipice so extremely dangerous, that it is called (b) Παναγία εἰς τὸ κακοπέρατον, or St. *Maries*, upon the bad passage. (b) *Panagia eis to Cacoperaton.*

Five Miles from *Maratha-campos*, towards the North, is the Village of (a) *Caſtanees*, ſo call'd, from abundance of Cheſnut-Trees about it. It has about 50 Houſes, and one Church. Not far from hence is the Hermitage of the Holy Trinity, where always two or three Hermits of the Monaſtry of *Patmos* do reſide.

(a) *Caſtany*

Two Miles from *Caſtany*, ſtands (b) *Leca*, a Village of 50 Houſes, and one Church.

(b) *Leca.*

Not far from *Leca* is the Monaſtry of (c) St. *George*, an Hoſpital for the (d) Monks of Mount *Sina*; it hath always four or five Prieſts, who look after the Revenues of the Hoſpital, which conſiſts chiefly in Wine.

(c) *Saint* George's *Monaſtry.*
(d) *Monks of Mount* Sina.

Higher upon the Hill-ſide, over againſt *Leca*, is a Covent of Monks of *Elias*; Men abſtracted from all ſecular employment, and they entertain all Paſſengers with what they have upon free coſt.

Six Miles from hence, towards *Megalocampos*, lyes (e) *Carlovaſy*, the

(d) *Carlovaſy.*

the greateſt Town of this Iſland, next to *Megale Chore*. It is ſituate by the Sea-ſide, over againſt *Sio*, and the Caſtle of *Siatsky*, upon the Continent of *Aſia*. It hath no leſs than 500 Houſes, and 5 Churches. The Inhabitants are the Richeſt of any in the Iſle, by reaſon of their Traffick by Sea to *Sio*, *Smyrna*, *Chios*, and other places. Their principal Merchandiſe are Onions, and Muſcat Wine. Yet their Port is ſo expos'd to the North Wind, and unſafe a Road for any Veſſels, that they are forc'd to load their Veſſels a Shore, and ſo to thruſt them off: And at their return, without any delay they draw up their Veſſels to Land.

Three Miles Eaſtward, from *Carlovaſi* is the Town of (a) *Furni*, remarkable for thoſe Earthen Jars, and Pitchers, and other Veſſels, which formerly were ſo much in eſteem by the *Greeks*, and *Romans*, and were peculiarly call'd *Samian* Veſſels. The Town hath at leaſt 200 Houſes, and two Churches, (a) *Furni*.

and has its name from the Furnaces where these Vessels are made. Besides this Town is a Fountain, whose stream is sufficient to make a Mill go; at the Spring-head is a Church, Consecrated to the Blessed Virgin, to which the Inhabitants of the Town pay great Devotion. From hence begins a row of Mountains, cover'd with Woods for the space of twenty Miles. It is furnish'd with all manner of Wood, fit for Architecture, as well for Vessels at Sea, as for Houses at Land, a great encrease to the *Aga's* Revenue; But the Chesnuts wherewith it abounds, are free for all Comers.

Upon the top of this Mountain is a Village call'd (*a*) *Vourlioté*, a Colony of *Vourla*, a small Town by *Smyrna*. It hath about an 100 Houses, and one Church. The greatest Employment of the Inhabitants, is to cut Wood, and make Pitch.

(a) *Vourlioté.*

Within half a Mile of this Town is a Monastry of a douzen *Caloirs*, by the name of (*b*) *Panagia Touphronta*.

(b) *Panagia Touphronta,*

The

The Grass about this Monastry in the Spring time is Venomous to all strange Cattle; so that if an Horse brought from a strange place be put into the Grounds, in a short time he shall swell and burst: But the Horses bred up about the Monastry, and the next Village, find no such inconvenience at all.

Ten Miles from this Monastry Eastward, stands (a) *Vathy*, a Village of 400 Houses, and four Churches, enriched with a Port, affording a safe Habour in all Winds but the South. But four Miles toward the North East lies another so well sheltred with three little Islands, (call'd τῦ πηλῦ νησία, or the Isles of Dirt,) that Vessels may ride safely in all Winds. These Islands are 20 Miles from *Scala nova*, a remarkable Port, and much frequented upon the Continent of *Asia*. The great Traffick of this Town is in Wine, especially Muscat, which will hold good a whole Year, whereas that of *Carlovasy* turns sower after six months age. It is

(a) *Vathy*.

likewiſe remarkable for Fiſhing.

(a) *Palaio-Caſtro.*

Near to this ſtands (*a*) *Palaio-Caſtro*, or the *Old Caſtle*; a Village of an 100 Houſes and one Church: Here alſo are good Wines, eſpecially Muſcat.

(b) *Vourcaria.*

Four Miles from hence is the Port (*b*) *Vourcaria*, near to which is a convenient place for making Salt. But the Inhabitants fearing a great Impoſition from the *Turks*, will not be at the pains to make any, being content with what is brought them from *Mylos*, and *Naxos*, from which two Iſlands all the *Archipelago* is ſupply'd.

(c) ὁ Πισσῶ κάμπος.

Two Miles from hence lies a great Plain, call'd (*c*) ὁ Γισος κάμπος, *Ho piſos campos*, wherein riſes a Fountain, whoſe only ſtream cauſes two Mills to go. This Plain is fruitful in Wheat, in Cotton, and the Grain of *Turky*, which the *Greeks* call Ἐρύσιμον, the *Latins Irio*, and the *French* peculiarly *Le bled de Turquie*, or the *Grain of Turky*. Here is a Church Dedicated to St. *John* the Divine; the Church is

is called (*a*) τῦ θεολόγυ. The Inhabitants have an opinion of Miracles here done, and have a Tradition, that St. *John*, as well as (*b*) St. *Paul* has been in *Samos*, which cauſes great reſort to this place for Devotion.

(a) Ἐκκλησία Ἰωάννυ τῦ Θεολόγυ.

(b) *Acts* 20. 15. Τῇ δὲ ἑπομένῃ παρεβάλομεν εἰς Σάμον.

Four Miles hence, towards the North, ſtands *Mytelene*, a Village of ſome 200 Houſes, and 2 Churches. It is a Colony of the Iſland *Mytelene*. This Village is but a Mile from *Megale Chore*, the principal place of the Iſland wherewith we begun, and ſo we have finiſh'd the Circuit of the whole Iſland, and the Geographical Deſcription of the Villages in it. It remains, that we ſpeak of ſome Monaſtrys yet untouch'd.

The Monaſtrys hitherto omitted, are but two, Σταῦρος and Παναγία ϛα πέντε σπιτία.

1. Two Miles from the great Village is *Stauros*, or the Monaſtry of the *Croſs*, wherein are 30 *Caloirs*. It is well endow'd with Lands, and a Farm Houſe for Lay Fryers,

Fryers to Till their Ground. Beſides it hath another Monaſtry depending upon it, where the Fryers chief Employment is to make Cloth, to do all other neceſſary work for the Service and Maintenance of the great Covent.

2. (a) *Panagia ſta Pente Spitia*, which in Vulgar Greek ſignifies the *Bleſſed Virgin of the five Houſes*. This maintains 60 *Caloirs*, and has a ſmaller Monaſtry at *Pagondas*, ſubſervient to it, in like manner as the former. This Monaſtry is not ſubject to the Arch-Biſhop, but only to the Patriarch of *Conſtantinople*.

(a) Spete, and Spition, *in vulgar Greek ſignifies an houſe, from* Hoſpitium. *The firſt corruption of that Tongue came from the mixture of Latin words.*

The Iſland is well ſtor'd with Sheep and Goats; But every Sheep is redeem'd with two Aſpers, and every Goat with one, payable to the *Vacouf* or great Moſque at *Tophana* in *Galata*. Yet were this Law literally put in execution, it were well for the People; but the *Agas* take the boldneſs to levy more, as they think fit. Nor can the People help themſelves, the charge of Appeal being greater than the Pay-

Payment injuriously exacted. And such is the Corruption of the *Turkish* Court, that the event of an Appeal would be as uncertain as the attempt unsafe.

Besides the *Aga* demands as his due, all the Butter he finds among the Inhabitants, what day soever he pitches upon to number their Flocks, in order to the gathering this *Vacouf* Money; which grievance arose by the inconsiderate bounty of a rich *Samian*, who to ingratiate with the *Aga*, presented him with a great quantity of Butter, since which time, the *Aga* has ever claim'd it as his due from all others.

The *Aga* is likewise presented by every man of stock with a Lamb and a Kid; which by a Charter obtain'd from the Grand Signior, the *Samians* have power to redeem with two Aspers and an half by the head, but the *Aga* exacts no less than five or six.

And now it is no wonder if this oppression by the *Turkish* Officers keep

keep the Inhabitants poor, ignorant, and low ſpirited. *Kilitch-Aly-Baſha*, at his firſt coming to re-people the Iſland, brought none with him but men of low Fortunes, and the Tyranny they live under doth ſtill keep them ſo. And the Malice of many ſlothful, but ſervile people among them, doth render it impoſſible for any perſon well affected to the Publick good, to effect any thing toward their Liberty, or redreſs of Grievances. For there wants not among the *Greeks* perpetual ſpies, that for their private ends, bring intelligence to the *Aga*'s Miniſters of any motion made, or any word freely ſpoken towards the redreſs of Grievances. The *Aga*'s principal Engins are either thoſe of his Family, (call'd *Muſifarides*) or ſuch creatures as lie diſpers'd throughout the Iſland. Thoſe of his Family, are his Secretaries and Interpreters: The latter ſort are alwayes *Greeks*; for a *Turk* counts it a great diſhonour to learn any *Chriſtian* Language.

His Creatures abroad are the *Proeſti*,

(a) *Proesti*, or Chief of the Villages, whom he alwayes makes his Creatures, and they for private ends are very forward to acquaint him any thing that may pleaſe him. They are more zealous and forward to pay their Homage to a Turkiſh *Aga*'s Houſe, than to ſerve Almighty God in his publick Worſhip; and as if Intereſt and Gain were their Godlineſs, they are more punctually careful to devote their time to a ſervile attendance in the outmoſt Gate of the *Aga*, among his Porters and meaner Servants, than in the ſolemn aſſembly of their fellow *Chriſtians* in the Church of God. In ſo much, that though they are *Chriſtians* by profeſſion, yet on the moſt ſolemn days of publick Devotion, their greateſt Religion is to wait at the *Aga*'s Houſe, to bid him good morrow, when he goes out to attend his pleaſure, to drink Coffee, and ſmoak Tobacco among his Servants, and to ſpeak nothing but what may flatter his Pride, or ſerve his Avarice. There is no Village

(a) Πρεσβύτες.

Village in the Iſland ſo ſmall, that wants ſuch peſtilent Spirits as theſe.

Samos is not inferiour to any Iſland of the *Archipelago* for good Soil. They are not beholden to other Countrys for any thing but Iron and Salt; and this latter they might have, did not the oppreſſion of the *Turks* diſcourage their Induſtry. They are well ſtor'd with Trees of all ſorts, with Pitch, Cottons, Corn, Oyl, Honey, and Wine, of whoſe Lees they make abundance of *Aqua vitæ* in the Month of *October*, by them call'd *Aſynchoretos*, ἀσυγχώρητος: For when they make their *Aqua vitæ*, all Paſſengers are invited to taſt of it, which he that refuſes, is branded with the name of Ἀσυγχώρητος, in theſe words, Ἐὰν θὲν ἤθες γα ἔσῃ ἀσυγχώρητος; *If you will take none, you ſhall never obtain pardon.*

Ἀσυγχώρητος, *unforgiven.*

All the People of the Country are Labourers, excepting the *Muſafarides*, who farm out their Lands, and make it their buſineſs to attend the

the *Aga*. Every Master of a Family is oblig'd to attend the *Aga* at such time as he puts all his Corn in a readiness to be measur'd. And then is one of the *Musafarides* sent, who is to be entertain'd at the charge of the Master of the Family, but instead of taking a Tenth of the Corn, which is strictly his due; he takes Money according to his own valuation of the price of Corn.

All Wines, *Aqua vitæ*, and Oyl, are Tith'd according to an ancient rate set down in the Court Rolls.

Heretofore there was no Imposition taken upon Silks, because it was a Manufacture exercis'd only by the hands of Women, 'till a certain *Aga* came, that desir'd a little to make him a Girdle; and being presented with a good handsome Basket full: The next year he demanded the like quantity every where as his due.

The Habit of the *Samians* is like the *Turks*: A long Vest, like our Cassock, down to the Heels with a Girdle about the Loins, and over it

it a loose Garment, like a Batchelour of Arts Gown. The Women likewise imitate the *Turkish* Women in their Apparel, girded about the Loins, a white Vail over their Heads. The young Women let their hair hang down behind, in a long Lock plaited, and ty'd at the end with a Silver or Guilt Chain.

In former times, the greatest part of the Isles of the *Archipelago* were under the Jurisdiction of the Arch-Bishop of *Rhodes*; and this Isle had a Bishop that was Suffragan to that Arch-Bishop. But since the last re-peopling of the Isle, it has been under the Patriarch of *Constantinople*, who bestow'd it upon the great Church of *Constantinople*, and sent a Vicar to collect all the Ecclesiastical Revenues. And in this condition it continu'd for an hundred years, 'till the People of the Isle did petition the Patriarch to let them have an Arch-Bishop, which accordingly he did, and appointed them the Bishop of *Nicaria* for their Suffragan; but that Island being too

poor

poor to maintain a Bishop at this day the Arch-Bishop of *Samos* has now no Suffragan at all.

When a new Arch-Bishop comes, he shews his Patent from the Grand Signior to the *Caddee*; then summons all the *Proesti* of the Villages, to whom having read his Patent, he has it Register'd in the publick Records of the Island. This done, they all accompany him to the Cathedral Church, where after the Reading of his Institutions, given by the Patriarch, he is plac'd in the Archiepiscopal Throne, where every one comes to kiss his Hand, and he bestows upon them his Benediction; and then makes them a Speech (if he find himself of sufficient capacity to do't.) This is the way of his Investiture into the Arch-Bishoprick of *Samos* and *Nicaria*.

At his first coming, the *Papas*, or Parish Priest of the Church of his Residence presents him 15, or 20 Dollers; they of the other Churches according to their Abilities.

The firſt year of his coming, every Pariſh Prieſt pays him 4 Dollers, and the following years 2. Every Lay-man pays him 48 Aſpers, and the following years 24. The reſt of his Revenues comes in by Ordinations and Marriages. One part of the Iſland come to *Megale Chore*, where he Reſides, for Licenſes tó Marry, the other part to his Vicar General at *Carlovaſi*. The *Samians* pay one Doller for a Licenſe; all Strangers two: But he that comes after firſt Marriage for a Licenſe for a ſecond, or third, pays three or four. Since *Samos* has been an Arch-Biſhoprick, there has been hitherto but eight; 1. *Athanaſius*; 2. *Anthimus*; 3. *Parthenius*; 4. *Cornelius*; 5. *Chriſtophorus*; 6. *Neophytus*; 7. *Joſeph* (who writ this Hiſtory in vulgar *Greek*) and *Philaretus* that now ſucceeds him. Of whom here is a ſhort account.

Athanaſius, a Native of the Iſle, and a Marry'd Prieſt, but his Wife dying about the time of his promotion, took upon him the Habit

bit of a *Caloir*, he was Arch-Biſhop 20 years,

Anthimus, ſurnam'd *Judas*, becauſe at the Ceremony of the Patriarch's waſhing the Feet of twelve Prieſts on *Maunday Thurſday*, he being one, had the name of *Judas*. The Patriarch of *Conſtantinople*, in imitation of our Saviour, doth every year, on *Maunday Thurſday*, Waſh the Feet of twelve Men in Holy Orders, who are at that time called the twelve Apoſtles; and every Prieſt hath at that time the name of ſome particular Apoſtle. After he had been Arch-Biſhop 15 years, upon a Complaint made againſt him by the Iſlanders to the *Capitan Baſha*, or Admiral of the *Turkiſh* Fleet, he was clapt into priſon, whence being releas'd by a ſum of Money, he became afterwards Arch-Biſhop of *Cæſarea* in *Cappadocia*.

Parthenius a *Theban*, was Tranſlated from the Arch-Biſhoprick of *Patras* to *Samos*, where he preſided 12 years, only under the Title of προεδρεως; or Preſident; but after

he had passed 12 years under this meaner and unusual Title, he was admitted to the full Rights and Dignity of an Arch-Bishop.

Cornelius of *Metelyne* was deposed by the Patriarch of *Constantinople*, after he had sat six years.

Christophorus a *Samian*, was clapt into the Galleys by the *Venetian* Admiral, for not paying Contribution to the *Venetians*, at the appointed time; for hapning to be Arch-Bishop in the beginning of that War between the *Turks* and *Venetians* (so calamitous to all the *Greek* Isles) the *Venetians* then Masters at Sea, forc'd all the *Archipelago* to contribution. He to secure his poor flock, the *Samians*, from immediate Plunder, Rapine, Captivity, and other Insolencies, did engage for raising the demanded Contribution, which was an high sum for that place, but was not able to make good his promise within the appointed time; because of the Peoples poverty: Whereupon the *Venetian* Admiral, without any respect

respect to his Religion as a *Christian*, or to his place and quality as an Arch-Bishop, did most Barbarously put him into the Gallies, a punishment commonly imposed upon *Turkish* Captives, or such *Christians* only as were gross and notorious Malefactours, and judicially condemn'd for capital Crimes.

Neophytus of *Siphanto* sat 6 years, and deceased in the Island.

After him came *Joseph Georgirene*, of the Island of *Milos*, who was Consecrated, *October* 7. 1666. He sat here five years, till after the taking of *Candie*, the *Turks* grew more populous, and consequently more abusive: So that wearied with their injuries, he retired to the Holy *Grotto* of the *Apocalypse*, in the Isle of *Patmos*.

After he had voluntarily retir'd from his Arch-Bishoprick, the Patriarch of *Constantinople* did presently substitute in his place *Philaretus* of the Isle of *Siphanto*.

And thus much concerning the Arch-Bishop of *Samos*, his Inve-

ſtiture, his Juriſdiction, and his Revenue. Proceed we to the Clergy, that under him have the Cure of Souls. And theſe not only in *Samos*, but throughout the whole extent of the whole *Greek* Church, are always digniſi'd and diſtinguiſh'd by the peculiar title of Παπὰς, *Papas* which ſignifies a Father, becauſe in ſpiritual matters within the bounds of their Cure, they are Fathers, as well to Feed as to Govern.

(a) *Of thoſe whom the* Greeks *call* Papas, *or Parochial Prieſts.*

The *Papas* in the bounds of his Pariſh is oblig'd to perform all thoſe ſacred Offices which the *Greek* Ritual requires. They are not only allow'd to Marry, but oblig'd to do't, before they enter into the Order of Prieſt-hood. And not only thoſe *Greek* Prieſts that live under the Patriarch of *Conſtantinople*, but alſo thoſe *Greeks* that in *Sicily*, *Calabria*, and in the Iſlands under the State of *Venice* do embrace the *Romiſh* Religion, are by allowance of the Pope permitted to Marry. And ſuch Men (though Marry'd)

Marry'd) are commonly Ordained Priests at *Rome* it self, by some *Greek* Bishop of the *Romish* Religion in the College of *Greeks* at *Rome*, and in that of *Spain*, and in that called *Madonna del Populo*: Yet the *Greek* Church, for that esteem they have of a Monastick Life, do never advance a Parish Priest to a Bishoprick, except his Wife be Dead, or Divorc'd from him, and he take upon him the Habit and Profession of a *Caloir*.

A Marry'd Man, that would take Orders, is required to declare, that he has been but once Marry'd, and that his Wife was neither a Widow, nor a Slave, nor the Daughter of a Slave, or under the reproach of an Harlot: This done, he comes to a Confessour, who among other Sins, doth particularly put him upon the Confession of those Sins that by the Canon would exclude him from entring into Orders. And though his Confessour give him a good Testimony, yet a Week before the Ordination, the Bishop

doth openly in the Church charge all the Aſſembly under the Peril of Excommunication, if they know him guilty of any Crime that may render him unworthy of Holy Orders, to reveal it before the next Sunday: Which if any Man do, and make good his Accuſation, he is denied Holy Orders; if the Accuſer be found to Impeach him falſely, he is Excommunicated for his falſe Accuſation, and the other Ordain'd. After the *Candidate* for Holy Orders has thus made his way, the day before he enters into Prieſts Orders, he comes to the Metropolite, who having try'd whether he Read and Write without falſe Pronuntiation, or miſ-ſpelling; and being ſatisfied in that point, doth preſently Ordain him Sub-deacon and Deacon, and the next day Prieſt, if he be of ſufficient Age. The Age for a Reader is 18; For a Sub-Deacon, 20; For a Deacon, 25. For a Prieſt, 30; Nevertheleſs it is left to the Diſcretion of the Metropolite, to diſpenſe with the Canon,

as

as he ſhall ſee occaſion, according to the example of *Anicetus*, who Ordained St. *Eleutherius* a Prieſt at 18, and Biſhop of *Illyrium* at 20. If a *Papas* Marry a ſecond time, he is deprived of his Orders, and called ever after *Apopapas*. But nothing hinders the Widow of a Prieſt to Marry again.

The *Papas* is obliged to Read Prayers, and Adminiſter the Sacrament every Sunday and Holyday. The day before a Sacrament, he is to ſing the Veſpers, and after Supper, to rehearſe a Prayer call'd the Ἀπόδειπνον; if after that Prayer ſaid, he chance to Eat or Drink that Night, he is oblig'd to go to Church, and ſay that Prayer again: Likewiſe that Night he is not allow'd to lye with his Wife.

Every Pariſhioner is obliged to bring to Church a Loaf to the Weight of ſeven or eight pounds, which is mark'd with theſe three words; Ἰησοῦς χριστὸς νικᾷ: *Jeſus Chriſt overcomes.* Of this Bread the Prieſt diſtributes to every one a Mor-

Morſel, and the reſt goes to himſelf.

If any man deſire the Sacrament upon other days than Sundays or Holidays, he ſends to the Prieſt the day before, to prepare himſelf according to the Canon. The next Morning the Prieſt ſends to him to bring with him what is neceſſary for Celebration, *viz.* a Loaf, marked as before, a Wax Taper of two Aſpers, and Incenſe of one Aſper, (for they never Celebrate without a lighted Taper, and Incenſe) and a Quart of Wine, and three Aſpers in Money: What is left of the Bread and Wine, goes to the Prieſt with three Aſpers. He that leaves it to the Prieſt to provide neceſſaries, brings with him 15 Aſpers.

The Pariſh Prieſts, excepting thoſe that are very ancient, or Widowers, never confeſs any. That employment is left ordinarily to the *Caloirs* of the Order of St. *Baſil*, whereof there wants not ſome every where diſperſed throughout the

the whole *Greek* Church, to beg Almes for the Monks of *Athos*, from whence they are ſent. Yet neither they, nor any Pariſh Prieſt confeſs any without a particular Licenſe from the Metropolite, who doth enjoyn them under a Mortal Sin, not to exact any Money for Abſolution. But if after Abſolution, the Penitent offer any thing, they receive it. If the Penitent deſires any Prayers to be ſaid for him in ſome Monaſtry of Mount *Athos*, he gives Money in conſideration of the Prayers to be ſaid for him.

If the Pariſh Prieſt have any Lands, he thinks it no ſhame to Till them himſelf. But he reſides conſtantly in the Pariſh, to be ready upon all occaſions for the Sick, to whom he ſays the Prayers appointed by the Church for Sick people.

If a Woman be in Child-birth, he is ſent for to ſay ſome Prayers appointed for that occaſion; nor can the company that come to aſſiſt the Woman in her Travail leave the Houſe, 'till the Prieſt come and perform

perform the Sacred Ceremonies appointed by the Church, for Women in Child-bed; accounting it a great contempt of God, and a thing ominous and of ill foreboding to the ſucceſs of the perſon in Labour, to neglect their ſolemn addreſs to God in the prayers appointed by publick Authority for that Emergency.

(a) *Of their Women in Child-bed.*

A Woman (*a*) after Child-birth ſtirs not abroad, neither to Church, nor to other Houſes, till 40 days be expir'd. Then ſhe is brought to the Church Door, where the Prieſt having ſaid the Prayers appointed for that occaſion, ſhe is permitted to go to Church, or to other Houſes.

(b) *Pædobaptiſm.*

The Children ordinarily are not (*b*) Baptiz'd till 40 days after Birth, ſometimes, under pretence of the Parents or Goſſips abſence, not till half a Year, a whole Year, or more. But this is alwayes in caſe the Child be healthy and ſtrong; for upon the leaſt ſuſpition of the Childs being weak, or likely to dye, the Prieſt

Priest is sent for by the Parents, and without any further Ceremony, the Child is Baptized in this manner.

N. N. **The servant of God doth Baptize thee, in the Name of the Father,** Amen. **Of the Son,** Amen. **And of the Holy Ghost, from henceforth and for evermore,** Amen.

In private Baptism they use only Water, Oyl, and a Lamp burning before the Picture of the Virgin *Mary*. For there is no House so poor, which has not the Picture of the Blessed Virgin, or some other Saint, before which they pray, Morning and Night, after they have lighted a Lamp.

In publick Baptism, the Child is brought to the Church Porch, where after the Priest has said an Exorcism, the Child is brought to the Font, and being interrogated by the Priest, the God-father makes answer, and rehearseth the Creed thrice. Then the Priest Consecrates the Water, which being hot he

he pours into't Oil Olive, and Anoints the Child on ſeveral parts of the Body. The Child is Anointed on the Forehead, Mouth, Ears, Breaſt, Hands, Knees, and Feet with theſe words at every place; *The Seal of the Gift of the Holy Spirit.* Then the God-father claps a Croſs to the Childs Breaſt: This done, the Prieſt takes the Child ſtark naked, and baths him all over thrice in the Water, ſaying the ſame words as you had in private Baptiſm. After the third Bathing, he pours ſome of the Water upon the Child's Head: Then delivering the Child into the hands of the God-Fathers, he puts a Shirt on the Child, with theſe words; *Jeſus Chriſt our merciful God, cloathed with Light, give thee a bright Garment.*

Marriage. All the *Greeks* of the Iſland that (*b*) Marry, firſt obtain a Licenſe of the Arch-Biſhop, or his Grand Vicar: Then the Prieſt having examined if they have any Legal prohibition of affinity, or otherwiſe; either at the Church, or their own Houſes,

Houſes, Marrys them in this manner. After the Reading of that part of the Liturgy which concerns Marriage, and the parties enterchanging a Ring, the Prieſt takes two Garlands made like Crowns, and ſigning them with the ſign of the Croſs, he puts one on the Bridegrooms Head, with theſe words:

The Servant of God N. N. is Crown'd to the Servant of God A. A. in the name of the Father, the Son, and the Holy Ghoſt, henceforth and for ever.

The like is done to the Bride, and then the Epiſtle and Goſpel appointed for the Occaſion is Read. Then he that gives them in Marriage, firſt Kiſſes the Garlands, and all the Company, in Teſtimony of their wiſhing Joy to the Married Parties.

On *Maunday Thurſday*, which is an high day with the *Greeks*,* they Conſecrate Bread, and pour upon it conſecrated Wine, with theſe words:

* *Sacrament for the Sick.*

The

The Union and Conformation of the Holy Body, and Precious Blood, Amen.

This Bread is laid up till the first Sunday after *Easter*, and then the Priest in all his Formalities, lighting all the Lamps of the Altar, perfumes the Bread with Incense, and cuts it into pieces as small as a Grain of Wheat. Then being put up in a certain Vessel, it is laid up for all occasions of the Sick for that year. When any is Sick, he takes one of these Grains of Bread, and putting it into the Chalice, he carries it in his hand to the Sick Man's House: All that meet him by the way, go back with him to the sick Man's House: But at *Constantinople*, and other Cities where the *Turks* are numerous, the Priest carries it secretly under his Arm, for fear of some affront.

The Priest is oblig'd to carry this Sacrament to those that have the Plague, in which case, he puts the Grain of Bread into a Raison, and gives it him at the end of a long Cane.

When

When any person (a) dyes, a Lamp is lighted over the Corps, and the House is perfum'd with Incense. Then the Corps being stript, they dip a Sponge or Lint in warm Water, and draw it over the Face, Knees, and Feet, in form of a Cross: Then taking a white Linnen Cloth, they make a Hole in the middle, large enough for the Head to come out, and sewing it up close at the Feet, they cloath him again with the best Garments the Party Deceased had. When the Corps are ready to go to Church, the Priest goes before the Corps with a Cross and a Taper in his hand, singing certain Prayers. At the Church, the Office for the Dead being ended, the Friends and Kindred of the Party Deceased, come and kiss the Corps. The Corps being brought to the Grave, the Priest takes some of the Earth, and sprinkling upon the Head, and the Feet, and the two Sides, in form of a Cross, saying these words:

(a) *Burial of the dead.*

The Earth is the Lords, and the fulneſs thereof; Take O Earth, that which is form'd of thee by the hand of God, who hath received that which was made according to his likeneſs, and do thou take the Body which belongs to thee.

Then the Prieſt throws upon the Corps ſome Water, or Oyl, out of one of the Church-Lamps, and a piece of flaming Incenſe, and ſo the Corps are covered. In *Samos* they give Bread and Wine at the Church, to thoſe that accompany the Corps to Church.

(a) *Commemoration for the Dead.*

Three days after Interment, the Friends of the (a) Deceaſed have a ſolemn Office at the Church for the Dead. After the Office is ended, they have a ſort of ſmall Junket, which they diſtribute, and Eat in the Church, with Wine, or Strong Water, to waſh it down. This ſort of Junket they call Κολυβα, *Colyba*, and they derive its firſt Inſtitution from the time of *Julian* the Apoſtate, who to ſpite

ſpite the *Chriſtians*, commanded all the Bakers to raiſe their Paſte with the Blood of Beaſts that were Sacrific'd to Idols. The *Chriſtians*, ignorant of the command, were about to buy the Bread, till St. *Theron*, that was a Martyr under *Maximin*, appearing to the Patriarch *Eudoxius*, admoniſh'd him to forbid the *Greeks* to Eat any Bread of the Bakers making, becauſe it was mix'd with the Blood of Beaſts offer'd to Idols. The Patriarch then ask'd the Saint what the People ſhould Eat. He told them *Colyba*, and ſo ſhew'd him the way how to make it. But now the *Greeks* uſe it at theſe Funeral Commemorations, and on a *Shrove-Sunday*; and the Sunday before *Pentecoſt*.

Moreover they have another Commemoration for the Dead, nine dayes after Burial, at the Houſe where the Party dy'd. Then again forty days; then at the end of three Months; then of ſix Months; then of nine Months,

and at laſt of twelve Months. The firſt Year of the party Deceaſed being expired, the Commemoration is only Annual.

Every Pariſh hath an anniverſary Feaſt, in Commemoration of that peculiar Saint or Patron, to whoſe memory that Church is Dedicated, and by whoſe name it is called. All they of the Pariſh, and others that have a particular devotion for the Saint, carry with them a preſent of Bread, of a Wax-Taper and Frankincenſe. The Bread goes to the Arch-Biſhops Vicar General; the Tapers and Incenſe to the ſervice of the Church.

And now we have finiſhed the Deſcription of *Samos*, and the ſtory of its preſent State and Condition; by which one place being one of the largeſt of the *Archipelago* for Circumference, and one of the Fruitfulleſt for Soil, We may gueſs at the condition of all the reſt that are rich enough to maintain a Turkiſh Governour.

Beſides

Besides it acquaints us in great part with the Religion of the whole *Greek* Church, which throughout the whole extent of the Patriarch of *Constantinoples* Jurisdiction, is very uniform, without any variation of Rites or Ceremonies.

A

DESCRIPTION

Of the ISLE of

Nicaria, olim *Icarus.*

THe Iſle of *Nicaria* being under the Juriſdiction of the Arch-Biſhop of *Samos*, I thought it expedient to add this Relation of it, as a Supplement to that of *Samos*.

Nicaria lies in length Eaſt and Weſt; its proſpect on the North is to *Scio*, on the South to *Paros* and *Naxos*, on the Eaſt to *Patmos*, and the Weſt to *Mycone*. Three Miles diſtant from the Iſland, on the South-ſide towards *Patmos*, lye ſome ſmall Iſlands unhabited; but known by the name of *Furny*, and furniſh'd with good Harbours, capacious enough for all ſorts of Veſ-

Vessels. Here the *Corsairs* of *Malta*, and other *Christians*, us'd to lay in wait for Ships that trade from *Scio* to *Rhodes*. It lies twelve Miles distant from *Samos*. The Sea about it was formerly call'd the *Icarian* Sea, from *Icarus*, so Famous among the Ancient Poets.

Quid fuit ut tutas agitaret Dædalus alas,
Icarus *immensas nomine signet aquas?*
Tot premor adversis, ut si comprendere coner
Icariæ *numerum dicere conet aquæ.*
Ov. l. 4. El. tr. 5.
Icarus Icariis *nomina fecit aquis.*
Transit & Icarium, *lapsas ubi perdidit alas*
Icarus, *& vastæ nomina fecit aquæ.*
Ovid. l. 4. Fast.

It is upwards of fourscore Miles in compass, and yet has not one Port nor Road for great Ships, but only two small Creeks for little Boats. The one called τὸν ἅγιον

Φῶκα, *Ton Hagion Phoca*, from a Church here dedicated to St. *Phocas*: The other is called *Keramy*, so extremely bad, that they that come a shore here are forc'd to draw up their Boats after them. A Mile of *Keramy* is a little Island call'd Καραβοστάσι, *Karavostasi*, or the Rode for small Vessels, call'd *Karavia*. This affords a good retreat for Vessels in Tempestuous Weather. And when 'tis fair, they lade and unlade their Vessels with all possible speed, at the Shore of *Icarus*, and so retire, for fear of a Storm.

(a) Hor. od. 7. l. 3. *Scopulis surdior Icari.*

All the (*a*) Island is very Mountainous and full of Rocks, which causes but few Villages, and those very small, none of them exceeding an 100 Houses. The Promontory towards *Samos* is call'd *Phanari*, or the *Lanthorn*; because of a Watch Tower here built, to give light to Marriners in the Night. The Tower is yet standing, and the common People are so far mistaken in the common Fable, as to pretend that *Icarus* and his Son were

were here kept Prisoners. But they are given to a Credulity of new reports more inconvenient than that of old Fables, and that the belief of Treasures hid in all old Ruins ever since the taking of *Constantinople*, where so much was found long after it was burn'd. This conceit blown up by various reports; and the Itch of talking on one side, and the great credulity of ignorant People on the other, hath encreased into a vulgar Tradition, very incommodious to the *Greeks*, and whereat the *Turks* take great advantage against them, in case they meddle with any Ruins, either for Curiosity or Use. And these Islanders have a common Tradition, that about this old Tower of *Icarus* lyes a great treasure, whereof part, though not all, they say, was carri'd away some 40 years ago, by some *Asiaticks*, that came over by stealth, and in the Night, dug up all the ground; And an old Man, whom I spoke with, that saw them at work, but durst not come neer till

till they had all gone aboard, and ſet Sail, upon his approach, found the dead Carkaſe of a Man newly ſlain; whom they ſuppoſe was ſacrific'd to the Genius of the place, or the Guardian Angel of the Treaſure. They add beſides, that before this adventure of the *Aſiaticks*, the place was haunted with a Spirit, which alwaies appear'd in black, and deſtroy'd their Oxen, at leaſt one in a year. But ſince that time, the place was no more haunted, nor did the Labourers ever complain of the loſs of an Ox.

About this Shore are the beſt Cockles of all the *Archipelago*. The principal Villages are 1. *Cachoria*, of 100 Houſes, and two or three *Ches*. 2. *Steli*, famous for great abundance of Nut-Trees. 3. *Muſara*, beſides which is an Hermitage, and a Church, wherein are kept the Reliques of St. *Theoctiſtes*, who was of *Lesbos*, and whom the People do think yet does Miracles at this day. Here are in the Iſle, the Ruins of a greater Town

Town than any now is. The Church is yet ſtanding, and goes by the name of St. *Hellens*. The Beauty of its Fabriek, is a clear argument, it was built in the days of the *Conſtantinopolitan* Emperours; and though it has no Houſe neer hand it, yet great reſort is made hither for Devotion; and from time to time there never wants a *Papas* to ſay the Prayers of the Church in it.

There are beſides theſe three already nam'd, a great many little Villages ſcatter'd up and down through the whole Iſland, which for the number of Houſes, are larger of extent than thoſe in *Samos*; for here every Houſe is environ'd with its proper Garden, Orchard; but the Houſes in *Samos* are commonly built cloſer, and their Gardens, and Orchards at a greater diſtance.

The whole Iſland is for the moſt part Mountainous, and Rocky. The Valleys are few, and little in compaſs; ſo that with great labour, and

and difficulty, they force out of ſo barren a Soil, that little Corn they have; which is not ſufficient to feed the Inhabitants above one half the year; and lays a neceſſity upon the *Nicarians* to traffick abroad for ſupplies elſewhere. But principally they trade to *Scio* for Corn, whither they carry Wood from *Samos*, and the neighbouring parts of *Natolia*. They are very expert in making Boats, and ſmall Veſſels, which are in ſuoh eſteem, that they are bought up by all their Neighbours. Beſides their Traffick in Wood and ſmall Veſſels, they vend good ſtore of Sheep and Goats, wherewith their Mountains are well ſtor'd. And yet their care to keep them is ſo ſmall, that without either milking them, or driving them into Coats, or Folds, or making any limits or bounds, they only viſit them twice a Year, to count the number of their Flocks, and to imprint the Marks of the proper Owners. Some there are, and thoſe of the Richeſt,

Richeſt, that are at the trouble of milking ſo many, as may ſupply their Family with Cheeſe. They vend likewiſe good ſtore of Swines Fleſh. Wax, and Honey they have great plenty of, but their Honey is in no great eſteem, becauſe of that bitterneſs of taſte which it receives from their Bees feeding upon Firr leaves, which Tree that Iſland abounds with.

The moſt commendable thing of this Iſland is their Air and Water, both ſo healthful, that the People are very long liv'd, it being an ordinary thing to ſee perſons in it of an 100 years of Age, which is a great wonder, conſidering how hardily they live. There is not a Bed in the Iſland, the Ground is their Tick, and the cold Stone their Pillow, and the Cloaths they wear is all the Coverlet they uſe. They provide no more Apparel than what they wear all at once, when that is paſt wearing any longer, then think of a new Suit. Betwixt their ordinary times of

Eating,

Eating, there is not a piece of Bread to be found in the Iſle. A little before Dinner, they take as much Corn as will ſerve that Meal, grind it with a Hand-Mill, bake it upon a flat Stone; when 'tis Bak'd, the Maſter of the Family divides it equally among the Family; but a Woman with child has two ſhares. If any Stranger comes in, every one parts with a Piece of his own ſhare to accommodate the Stranger. Their Wine is always made with a third part Water, and ſo very weak and ſmall. When they drink it, ſo much as is thought ſufficient is put into one large Bowl, and ſo paſſes round. The *Nicarians* are the only Iſlanders of all the *Archipelago*, that neither keep Wine to ſell, nor lay it up in Wooden Veſſels, but in long Jars, cover'd all over in the Ground. When they have a mind to Tap it, they make a Bung-hole in the top, and draw it out with Canes. Their Houſes are ſo plain, that all the Furniture you can ſee is an Hand-

Hand-Mill, besides this, there is nothing but bare Walls: That little they have besides is all hid under Ground; not so much for fear of the *Corsairs* (from whom their Poverty is a sure guard) as out of Custome. Nor are they all so poor, as not to be able to buy Beds, but custom has brought them into a contempt of Beds, as meerly superfluous; insomuch, that when they Travel into other Islands, they refuse the offer of a Bed. A Priest of *Nicaria* coming into *Samos*, was courteously entertain'd by those of his Order, and at Night was offer'd a Bed to lye in; he thank'd them, but refus'd, nor could by any importunity be prevail'd upon, but told them the Earth was his Mother, from whence he would not keep a distance; besides he was afraid of being Sick, if he should lye in a Bed; and therefore if they had a kindness for him, they must give him the liberty of sleeping after his own Country way.

When I went to visit them as Arch-

Arch-Biſhop, and ignorant of the cuſtom of the Country, carry'd no Bed. At Night, where I firſt lodg'd, asking for a Chamber, they told me they had no other than that where I firſt came; then asking for a Bed, they told me it was not the Cuſtom of the Country; then deſiring to borrow ſome Bed Cloaths for Love or Money, all they brought me was one Smock made of courſe Dimity.

They have no great communication one with another, any farther than the publick times of Sacred Solemnities, or Civil Buſineſs doth cauſe them to come together. At other times they keep ſtrictly within the narrow Sphere of their own affairs. Formal Viſits, Treats, and Entertainments, are things unknown. If any buſineſs do put them upon a Viſit to their Neighbour, they come not cloſe to his Door, but ſtand off at a great diſtance, and call aloud to him; If he make them anſwer, they diſcourſe the Buſineſs they came about, ſtanding

ſtanding off at the ſame diſtance; except they be earneſtly invited to come in. And this way of diſcourſing at a diſtance they practice more in the Fields and Mountains; their Voices being ſo ſtrong, that 'tis ordinary to talk at a Miles diſtance; ſometimes at four or five, where the Valleys interpos'd between two hills, give advantage to the Voice. Sometimes they can diſcourſe at that diſtance, that the carriage of the Sound through the Winding of the Valleys, ſhall require half a Quarter of an Hours time; and yet they make diſtinct, and proper Anſwers, both audible and intelligible, without the help of a *Stentorophonical* Trumpet.

Their Habit for the Men, is a Shirt, and over it a ſhort Caſſock, down to the Knees, to which, in Winter they add only a ſhort Veſt, that reaches a little below the middle. Stockings they never wear. There Shoes are only a piece of thin Copper, bow'd to the ſhape of their Feet, and every one is his

own Shoe-maker. The Women have nothing but one Smock, but so large, that they wrap it double, or treble down to the Girdle, but below the Girdle single. The Priests, for greater reverence in the Church, ty two Towels about their Legs, the one is their usual Bonnet, and the other their Girdle: so that they perform sacred Offices unguirt, as well as uncover'd.

Of all the Isles of the *Archipelago*, this only admits of no mixture with strangers in Marriage, nor admits any stranger to settle with them: They being, as they pretend, all descended of the Imperial Blood of the *Porphyrogenneti*, must not stain their noble Blood with inferiour Matches, or mixtures with *Choriats*, or Peasants, for so they term all the other Islanders.

Porphyrogenneti, were those of the Blood Royal, in the Days of the *Greek* Emperours, so call'd, from their wearing of Purple, which was a Badge of Royalty, and allow'd only to Princes of the Blood;

Blood; and not from an house call'd *Porphyra*, where the Empresses were wont to *lie in*. But Purple was throughout the East, the known Badge of Royalty. Hence came that unsanctify'd Wit, and learned'st Writer that ever oppos'd the *Christian* Religion with his Pen, to be call'd *Porphyrius*: For his true name in the Language of *Syria*, his native Country, was *Malchus*, or King, but the *Greeks* did paraphrase it *Porphyrius*, or Purple-robed; that being a Colour peculiar to Kings. *Not so.*

They have a great Happiness, by reason of their poverty, in not being molested by the *Turks*, who think it not worth their while to come among them, nor if they should, were they likely to enjoy any quiet, without keeping a stronger Guard than the Revenues of the Isle would maintain. Once they slew a *Caddee*, sent by the Grand Signior, and being summon'd to Answer for their Crime, they by common consent own'd the Fact,

but would name no particular Man. So that the *Turkiſh* Officers looking upon their beggerly Cloaths, thought there was neither gain nor glory in puniſhing ſuch Miſcreants, and that in Juſtice, they muſt puniſh all, or none, diſmiſs'd them untouch'd. From that time no *Turk* ever troubled them: For they take all courſes imaginable to ſeem poor; and whereſoever they come abroad, they count it no ſhame to beg Alms: Yet they make a ſhift every year to levy 300 Crowns for the Arch-Biſhop. They are govern'd by a *Proeſti* of their own chuſing, who alſo levys their Haratch or Tribute to the Grand Signior, and takes care to carry it to the *Aga* of *Scio*. As for their Religion, it is the ſame with that of *Samos*; but their Prieſts are more ignorant.

Thus you have an account of a ſmall Iſland, the Pooreſt, and yet the Happieſt of the whole *Ægæan* Sea. The Soil is Barren, but the Air is Healthful; their Wealth is

but,

but ſmall; but their Liberty and Security is great. They are not moleſted with the Tyrannous Inſolence of a *Turkiſh* Officer, nor with the frightful Incurſions of barbarous and mercileſs Pirates. Their Diet and Apparel is below the Rate of Beggars in other Countrys, and their Lodging is a thing of no more care, or coſt, than that of the Beaſts of the Field, yet their Bodies are ſtrong and hardy, and the People generally long liv'd. They live with as little forecaſt, as if they expected not to ſurvive a Day, being contented to ſatisfy the preſent neceſſities of Nature. They do properly *In diem vivere*, or as we ſay, From Hand to Mouth. They have but little, yet they never Want. Their Ignorance is equal to their Poverty, and contributes much to their content. And how well they eſteem of their own condition, their contempt of their Neighbouring Iſlands, and ſcorning to mix with them in Alliance by Marriage, is

a manifeſt ſign. Whence we may learn, that they approach the neareſt to Contentedneſs is this Life; whoſe deſires are contracted into the narroweſt compaſs.

A

A

DESCRIPTION

Of the ISLE of

PATMOS.

THE Isle of *Patmos*, now call'd *Patino*, is 36 Miles in compass, 40 Miles from the Continent of *Asia*, towards *Ephesus*; as many Miles distant from *Samos* North East of it; 30 from *Nicaria*, North; 60 from *Paros*, and *Naxos*, West; 60 from *Amurgos*, South.

The Figure is neither round nor square, but irregular, by reason of unequal Promontories and Bays. It is furnish'd with very commodious Havens, to which it owes its being inhabited, though not so well as in former times, as appears by the many and great Ruins in it.

This Iſland was eminent for thoſe wonderful Revelations which the Bleſſed Apoſtle, and Evangeliſt St. *John* had in it, during his baniſhment thither in the time of the Perſecution under *Domitian*. The ſubſtance of what is related in that Life of St. *John*, that goes under the Name of *Prochorus*, is generally believ'd in *Patmos* to this day. And though the Author might be of later years than *Prochorus*, the Diſciple of St. *John*, as the moſt judicious Hiſtorians of later days do pronounce him to be: Yet that the whole contents of that Book ſhould be a meer Fable, and nothing but the Product of the Authors invention and fancy, is very improbable. For though he might take great liberty in the Manner and Circumſtance of what he relates, yet the Matter and Subſtance were built upon ſome foundations of real Truth, and ſuch as many Books now not extant, and the Streams of Tradition then nearer the Fountain, but now run dry, might acquaint

quaint him with. That the Island, at St. *John*'s first coming were all Idolaters, had people possessed with Devils, and were mis-led with Magicians, is more than probable. That St. *John*'s casting a Devil out of young *Apollonides*, had a great influence on the peoples Conversion, and rais'd him the Enmity of a Magician, and all that he could draw after him, is a thing reasonably credible. The Name of *Cynops* the Magitian, is known to all the People to this day; yea, not without some very improbable circumstances of the Story, that St. *John* should cause him to jump twice into the Sea, and the second time to be turn'd into a Rock, which now bears his name. However it is no small credit to a Place, otherwise very inconsiderable, that that great Apostle, once the peculiarly beloved Disciple; who of all the Apostles, did alone survive our Saviours judicial coming into his Kingdom of Power and Vengeance upon the *Jewish* Nation: that he should

ſhould be for no ſmall time an Inhabitant of this Iſland, and there Pen that Myſterious and Sublime Book, which to him indeed was *Apocalypſe*, but to all others *Apocrypha*, to him a Revelation, but to us yet an hidden Myſtery: like the former Prophecies of the Old Teſtament, that were never rightly underſtood till actually fulfill'd. The Tradition of this Iſland is very poſitive, that he writ his Goſpel here likewiſe, and that upon the Requeſt of the Iſlanders, who at his departure, after ſeven years abode in the Iſland, did importune him to leave them in writing what they ought to believe: Whereupon he ſtaid eight days longer, to dictate the Goſpel to his Diſciples that writ it.

They add more, that as he was beginning the Work, there happned a great Thunder and Earthquake, whereupon, looking up to Heaven, he ſpake thoſe words; Ἐν ἀρχῇ ἦν ὁ λόγος: *In the beginning was the word.* Beſides, it is a moſt confirm'd

confirm'd Tradition, that the Cavern, which now goes by the name of the Holy *Grotto*, was made by the Rupture of the Earth, in that Earthquake.

The Original of this Island, as it is at this day, is ascribed to St. *Christodoulus*, in the Days of *Alexius Comnenus*.

It was *Alexius Comnenus*, the first of that name, in whose dayes began the Holy War, who reigned the 20 last years of the tenth Century, and the 18 first of the eleventh, and was contemporary with *William* the Conquerour, and *Godfrey* of *Bulloigne*. This *Christodoulus* was Abbot of *Latros*, and had jurisdiction over some 20 Monasteries in *Asia*, near a great Lake about a days Journey and half from *Ephesus*. He being molested by the *Turks*, (whose power now mightily encreas'd in *Asia*) obtained leave of the Emperour to build a Monastry in *Patmos*: Whither having transported his Wealth and Family, he built a Monastry near the Port

of

of *Neſtia*, and named it *Rouvali*. But not liking the place, (and as the Tradition goes, being warned by a Viſion, and a Voice from Heaven,) he quitted that Monaſtry, and built another in the higheſt part of the Iſland, and fortifi'd it with a ſtrong Caſtle, environ'd with high and ſtrong Walls: And there he built a Church. The Inhabitants that lay ſcatter'd in the Iſle, deſired leave to build Huts neer the Monaſtry, for their better Shelter, and defence, in caſe of any ſudden Attaque by Pirats. In proceſs of time, theſe Huts were chang'd into fair Houſes, and by Trade and Commerce, became a great Town, to the number of 800 Houſes, and there Inhabited by rich Merchants, that traded into all parts. But the many Revolutions that have happen'd ſince, have eclips'd the former Glory of the place: And their Ships of Merchandiſe are all dwindl'd into ſmall Fiſher Boats, and the Inhabitants are all extremely poor.

About

About half a mile from this place ſtands the Holy *Grotto*, where St. *John* the Evangeliſt is ſaid to have writ the *Apocalypſe*. Here is a ſmall Monaſtry, under the Juriſdiction of a *Caloir*. The Inhabitants of the neighbouring Borough, pay great Devotion to this place. They talk here of a Fig-Tree, whoſe Figs have naturally the Characters of the Word Αποκάλυψις. *Apocalypſis*. Near the *Grotto* is a ſtone Font, where St. *John* the Evangeliſt is ſaid to have baptiz'd.

The beſt Port of this Iſland, and of all the *Archipelago*, on the Weſt ſide towards *Naxos*, is call'd *Scala*, or the *Wharf*, becauſe of a Wharf built of ſtone for the convenient lading or un-lading of Ships. That which renders it free from annoyance of Winds are certain little Iſlands that ſhelter it from the Eaſt and North-eaſt Winds. The *Venetian* Fleet were wont to winter here during the War of *Candy*.

Beſides this Port, ſtands an entire Village, call'd *Phocas*, without an Inhabitant.

Inhabitant. Here is likewiſe among old Ruins, a Church yet ſtanding, which they ſay was built in St. *John*'s days, and they ſhew ſomething like a Pulpit, where they ſay St. *John* us'd to Preach. 2. *Merike*, whoſe neighbouring Hills are well ſtored with Vine-yards. 3. *Leukes*, fortify'd with a Caſtle for the Retreat of the Labourers in the Vine-yards, and well ſupply'd with freſh Fiſh, from a neighbouring Lake. 4. *Myrſini*, from the growth of Myrtles hereabouts. Here is a Fountain of excellent Water, which the People call Ἁγίασμα, *Hagiaſma*, or *Holy-well*. 5. St. *Nicholas*, from a Church here dedicated to that Saint. 6. St. *George*'s from a Church here dedicated to that Saint: This is a convenient place for Ships to take in freſh Water at. Two Miles hence are the Ruins of an old Town call'd Πλάτυς ἀιγίαλος, *Platys Gialos*, or the *Broad ſhore*; but now it is cover'd with the ſhrub *Arbutus*, which the *Greeks* call *Coumara*, in old

Greek

Greek Κωμαρον: it bears a Fruit like a Strawberry, but much bigger. 7. *Turcolimnionos*, or the *Turks* Port, becauſe it is frequented by the *Corſairs*. Betwixt this place and Port *Scala*, a rich Merchant *Nicholas Mathas* did lately build a Tower at *Livadi*; it being a convenient place for Vine-yards and Fiſhing. 8. *Agrio Livadi*, before which lies St. *Thecla's* Iſle with a little Church, dedicated to that Saint. 9. Port *Sapſiba*, before which lies a little Iſland, with a Church in it, dedicated to St. *Luke*. 10. Port *Gricou*, next to *Scala* for commodiouſneſs. The Iſland *Tragoneſi*, or Iſle of *Goats*, defends it from all Winds. 11. *Diacopti*, famous for Salt Pits, which belong to the *Caloirs*. Beſides this Port, is a ſteep Rock of a very great height, which they call *Cynops*, from the Magician in St. *John's* days, whom the People report to have lodg'd in a great Cave in this Rock; which Cave they yet believe to be haunted by Devils. For once letting down a

Man

Man into't by a Cord for curiosity; to see what was in the Cave; they pull'd him up dead. 12. *Meloi*, a Mile from Port *Scala*. And so we have finish'd the Circuit of the Island, in naming the Ports.

The Inland Villages are 1. *Livadi*. 2. *Vagie*, well beset with Vines and Figtrees. 3. *Megalocampos*, rich in the same Fruits, and accommodated with a Lake well stor'd with Fish. 4. *Hagio Theophanes*, from a Church there dedicated to that Saint, and built by St. *Christodoulos*. 5. *Sazonsa*, close by the Sea, near to which are hot Springs of Water, that cure many Diseases. The Island is well stored with Vines, Figg-Trees, Lemon and Orange Trees, and Corn sufficient for the Inhabitants, if they could keep what they have free from the Robbery of Pirats, as well *Christian* as *Mahometan*, that often pillage the poor People, who have no other remedy but patience, and sometimes the pleasure of seeing them perish at Sea, that have been

so

ſo injurious to a Shore. The *Patmians* complain more of the Cruelty of the *Chriſtian* Pirats, than of the *Turks*. And though the Iſlanders have procur'd Charters and Patents from the Pope; the King of *France*; from the State of *Venice*; from the Dukes of *Tuſcany*; from the Grand Maſter of *Maltha*, to ſecure them from the Injuries of *Chriſtian Corſairs*; it is ſo far from prevailing upon them to withhold their hands from rapine, that it does but provoke them to more fierceneſs. Yet theſe Pirats ſometimes are made the viſible objects of Divine Vengeance. About ſix years ago, the Marqueſs de *Fleury*, that carry'd away not only the Grazing, but the Working Cattle, had got no further than *Paros*, 'till his Ship ſunk in the Port, and he was taken Priſoner, and clapt into cuſtody at *Corfou*, by the *Venetians*. Another that pillag'd the Monaſtry of *Liptos*, had no ſooner put to Sea, but meeting with ſome *Saiks*, to which he gave earneſt Chaſe, he

run himself a Ground, and there perish'd he, and all his Company.

Let us now return to the State and Government of the Place. The whole Island was given by(a) *Alexius Comnenus* to *Christodoulus*, and his successours in the Monastry, and the Islands near about, that were not inhabited. And what Culture they bestow on the little Islands, or what Cattle they put to Grazing there, becomes all a Prey to the *Corsairs*; so that the Revenues of this Monastry are now much diminish'd, and the Monks become extremely poor. And his Son *Calo Johannes*, gave also fourteen Villages in *Candie*: But the *Turks* left them but one small Hospital in *Candie*, which yields them 200 Dollars a Year, whereas their Revenues before were at least 13000. Besides the great Monastry, there is a little Nunnery, containing 40 Nuns. This was built but an age ago. They purchase their living by their labour, for they have no Revenues; only the Abbot of the great Monastry

Circiter annum Christi 1100.

ſtry is oblig'd to ſupply them with a Reverend Ancient Monk, to do all Sacred Offices among them. Beſides theſe, there are ſome ſmall Hermitages that maintain ſome few Monks. 1. The Hermitage of the Holy *Grotto* of St. *John* the Divine. 2. The Hermitage of the *Paraſceve*. 3. Of the Annuntiation of the Bleſſed Virgin, lately built by a Biſhop in this laſt Century. 4. The Hermitage, called *Aſomati*. Laſtly, in a place called the Gardens, which furniſh the Monks Kitchin with all neceſſaries. They have certain Chappels conſecrated for the Labourers, at certain Hours, to hear Prayers, and ſo return to their Work.

And this is the preſent Condition of the Iſle of *Patmos*, once famous for the Reſidence of that great Apoſtle St. *John*, and for the great and myſterious Revelation he had in it. But now groaning under the Yoke of ſuch Lords as are common enemies to the Chriſtian Faith, by whom they are both kept in great

awe, and slavish obedience; and yet ill protected against the violent Incursion of Pirats and Robbers: so that Poverty is their best Protection against Rapine, and Patience the only Remedy against the grievous Yoak of Tyrannical Oppression.

A

A DESCRIPTION OF MOUNT *ATHOS.*

MOunt *Athos* is a demy-Iſle, or Cherſoneſe, lying betwixt the Gulf of *Strymon*, from a River of that name on the North, and the Gulf of *Singus*, from the Town *Singus*, on the South. The *Iſthmus*, or Neck of Land that parts them, is not much above a Mile broad: It is called by the *Greeks* Ἅγιον ὄρος, and *Athonas*, by the *Franks*, (or Weſtern *Chriſtians*) *Monte Santo*. It is 170 Miles in compaſs. *Lemnos* ſtands directly East of it, ſome 40 Miles diſtant, and a little before Sun-ſet is overſhadow'd by it. *Thaſſos* is 30 Miles diſtant to the

North-eaſt. *Theſſalonica* is four days Journey to the Weſt, and *Philippopoli* as many to the North. On the Land ſide there ſtands erected a great Wooden Croſs, beyond which all Women are forbidden to paſs. Becauſe the *Caloirs*, the only Inhabitants of the place, are forbidden all communication with Women, as the principal Rule of their Profeſſion.

Not far from this Croſs, without the Bounds, on the Water-ſide, ſtands a Village call'd *Alladiava*. The Inhabitants live moſt upon Fiſhing, and bring their Fiſh to ſell to the *Caloirs*. If perchance their Wives, or any Women of their Family come along with the Men, they are left in the Boat, and not ſuffer d to ſtep a Shore, for fear of Excommunication; for the higheſt Rule of Diſcipline, and the moſt ſtrictly obſerved, is that of not converſing with Women. And for more caution, and better ſecurity of preſerving this Rule inviolable, they ſuffer no other Female

Female Creature of what kind ſoever, nor any Children, or young men, that are Beardleſs to come within the Mount.

In deſcribing the place, we cannot paſs from Town to Village, but only from Monaſtrys to Hermitages.

1. The firſt, and moſt ancient, (a) St. *Laura*, built by *Athanaſius*, who obtained ſpecial Licenſe of the Emperour of *Conſtantinople* to retire hither, and found a College of Monks, ſo called, from that Monaſtry of *Laura* of *Bethlehem*, where St. *Saba* liv'd, and his Diſciple *John*, once Biſhop of *Colonia* in *Armenia*, and afterwards Monk, after the Diſcipline of St. *Saba*; whoſe Diſciples, from a peculiar Rule of Silence, which they did ſolemnly profeſs, and ſtrictly practice, were call'd *Silentiarii*. Of this Order was *Anaſtaſius* the Emperour, before he was advanc'd to the Imperial Dignity: Of whom *Baronius* relates, that in the Year of our Lord, 491, he was from a

(a) *Saint* Laura's *Monaſtry.*

Profeſſour of ſilence, made a Soveraign Prince, *Ex Silentiario factus Imperator.* The Monks of the place have a long Story, how this *Athanaſius*, wanting Money to go on with the great Church of the Monaſtry, which he had begun, was met with by the Bleſſed Virgin, who took his ſtaff from him, and ſmote a Rock, 'till it ſent out a Spring of Water, that runs at this day; then thruſting his ſtaff into the Ground, it became a Tree, and ſent forth Boughs and Leaves. Then ſhe bid him take no care for neceſſaries, ſhe would provide, and did avow her ſelf to be the Patroneſs of that Monaſtry, and of the whole Mountain. This Monaſtry is about a Mile from the Sea, on the Eaſt ſide, and hath a convenient Channel, that brings up Veſſels to their very Walls; where they have a ſtrong Magazin, and a Sentinel perpetually ſtanding to give notice of any *Corſairs*. It hath likewiſe a very fair Church, and in their Hall, where they eat in common,

common, there is a large Marble Table, where 600 Monks ſit down together.

2. The Monaſtry of (a) *Caracale*, the Name of its Founder, who did conſecrate it to the Apoſtles St. *Peter* and St. *Paul*. This is eight Miles from the former, towards the North. It maintains 500 Monks. The Gate of the Monaſtry is adorn'd with an exceeding high Tower. Here is likewiſe a Ciſtern cut out of a Rock 26 Fathoms deep. This alſo being near the Sea, has upon the ſhore a Watch Tower, a Magazin, and a little Port. (a) *Caracale.*

3. (b) *Philothe*, from the Founders name. This maintains but 50 Monks, though well ſtor'd with Orchards and Gardens, with its Watch Tower, and Magazin alſo by the Sea ſide. Their Church is dedicated to the Annuntiation of the Bleſſed Virgin. (b) *Philothe.*

4. (c) *Imberus*, by the name of its Founder. This Monaſtry is in great repute for a Picture of the Virgin *Mary* upon the Gate, which Picture, (c) *Imberus.*

Picture, by the report of Tradition, was found floating by the Shore. This Monastry has good Revenues in *Imbrus*, and maintains 400 Monks.

(a) *Coutulmousi*, 5. (a) *Coutulmousi* maintains 300 Monks; it is commodiously surrounded with Gardens, and has a fair Church dedicated to the Transfiguration of our Saviour.

6. *Porpat.* Here is the general Assembly of all the Monastries in this Mountain; hither every Monastry sends a Deputy under the name of *Proesti*, whose business is to reside in the place, and to be ready to consult of all affairs that concern the publick Good. Here is every *Saturday* a publick Market, and the only Market within the whole circumference of the Mount. Here also dwells the *Aga*, with two or three other *Turks*, who protects them from all injuries of other *Turks*, especially of the Sea-men from *Barbary*, whom they call *Levents*. The *Bostangy-Basha* appoints this Officer from amongst the *Bostangies*.

ſtangies. He is to ſtay in his Office two years, and then another ſucceeds him. He is maintained at the common charge of the *Caloirs*, who give him a yearly Penſion. And beſides, upon every Church Feſtival, he is invited from Monaſtry to Monaſtry, by courſe, and there, beſides the Entertainment of him and his Retinue, he is always preſented with a Purſe of Money, according to the abilities of the Monaſtry.

7. *Stauro-Nikita*, or *The Conquering Croſs.* This maintains but 30 Monks. Their Church is dedicated to St. *Nicholas*, where they have in great eſtimation his Picture upon a Board, that was found ready painted, as a Wreck, and devoutly taken up by the Monks of this Covent.

8. *Pantocratoras* maintains 200 Monks; their Church is dedicated to the Tranſfiguration of our Bleſſed Saviour.

9. *Vatopedi* maintains 300, their Church is dedicated to the Bleſſed Virgin.

10. *Tou-*

10. *Touſimenon* has but 80 Monks; the Church is dedicated to the Aſcenſion. It is the pooreſt of all the Monaſtry, not for want of Lands, but of Men to cultivate them. For the ſoil about, is the beſt in all the Mount. It bears Olives of a ſingular largeneſs, and wants no other ſort of Fruit Trees. But the number of the Monks in it amount but to 80, who being not able to make the beſt advantage of ſo much good ground continue poor in a plentiful Soil.

In the middle of all the Mount ſtands 11. *Chiliantary*, a Monaſtry of the *Bulgarians*, who ſpeak here their own Language, and have their Prayers (though the ſame with the *Greek*) in the *Bulgarian* Language. This is the largeſt Monaſtry of the whole Iſland, and maintains 800 Monks. They have much Land abroad, which they ſend their own Monks to cultivate.

12. *Touzographou*, or the *Painters Convent*, from the Founder, who was

was a Painter. The Church is conſecrated to St. *George*, it maintains 200 Monks, all *Bulgarians*. There is a little Church not far from this Monaſtry, that ſtands alone, and now is uſeleſs; but having a fair Picture of St. *George* in it, the Monks thought fit to bring it into their own Church; but to no purpoſe, for ſo often as they brought it, ſo often it takes its leave, and is found the next day in the Church.

13. *Xenophon*, a *Burgarian* Monaſtry, has but 30 *Caloirs*.

14. *Caſtamoniti* has not above ſix, or ſeven Monks at moſt, yet it hath a Chappel dedicated to St. *Steven*.

15. *Archangeli*, which had before another name, but changed to this upon this occaſion. A young *Caloir*, that was tilling the Ground abroad, found a Treaſure in an old Urn, and brought the news of it to the Superiour of the Convent; he ſent with the young Man two other *Caloirs*, who finding the Treaſure, agreed between themſelves

ſelves to kill the Boy, and ſhare it betwixt them; and ſo they ty'd a Stone about his neck, and caſt him into the Sea, and hiding the Treaſure, came to the Superiour, and told him the Boy had deceiv'd them, and was run away. Next morning the Sexton found the Boy and the Stone about his neck in the Church, who diſcover'd all, and told that the Angels *Gabriel* and *Raphael* brought him thither. The two *Caloirs* thus convicted, were baniſh'd, and this ſtone ſet up as a Monument to this day.

16. The Monaſtry of *Ruſſicon* has a Church dedicated to *Panteleimon*, and maintains 20 *Caloirs*.

17. *Xeropotamou*, dedicated to the Memory of 40 Martyrs that were drowned in the Lake of *Sebaſte*. This Monaſtry has 300 Monks, and being by the Sea ſide, has a Magazin and a great Watch-Tower. Over againſt this Monaſtry, on the Continent of *Macedonia*, ſtands a great Village of Hermits and religious Perſons, though without

without the bounds of the *Caloirs*.

18. *Simo-Petra*, ſo called, from the Founder and the Foundation. It is ſituate on a Rock, and was founded by one *Simon*, an Hermit, who by his Prayers having cured the Daughter of a Governour of *Caſſandria*, did move him to beſtow enough for to build this Monaſtry, and 200 Monks. They ſhew here an hand for a ſacred Relique of St. *Mary Magdalen*'s body, but the Fingers of it are extraordinary great.

19. *Gregorios*, near the Sea, and much infeſted with Pirats for want of Fortification, and men to defend it, having but 60 Monks.

20. *Dioniſiou*, conſecrated to St. *John Baptiſt*, whoſe Forehead they pretend to ſhew here as a ſacred Relique. Beſides they ſhew the Bones of one *Nymphus*, once Patriarch of *Conſtantinople*, who being weary of publick employment, retir'd hither, unknown to any who he was; ſo they looking upon him as a poor Vagabond, that wanted work,

work, employ'd him as their Muleteer, to fetch in their wood; in which employment he continued with great humility and faithfulneſs many years, not offering to ride any of the Mules going or coming, and kept all the Church Faſts ſtrictly in the midſt of all his drudgery. At his death-bed he diſcover'd to the Superiour who he was, and that he choſe that manner of Life to mortifie his proud Fleſh. Whereupon, looking upon him as a Saint, they keep his Bones as a ſacred Relique.

21. *Hagios Paulos*, ſo named from the Founder, who was reputed a Saint. It maintains 200 Monks, all *Bulgarians*.

Paſs we now to the Hermitages, which are very ſmall, but commonly ſo neer one another, as to make the appearance of a Village. There are two places where they lye in great numbers. 1. *Hagia Æna*, or St. *Ain*, from a Church dedicated to that Saint. Theſe are the retiring places of ſuch Hermits as live by

by Manufacture, as particularly, the making of Crosses and Figures that represent our Saviours Passion, and Seals and Marks proper for the consecrated Bread. The *Caloirs* that are sent abroad to confess People, and to gather Alms for pious Uses, buy up all these Manufactures to present unto people among whom they come. These Hermits live more retired and melancholly, being not above two or three, sometimes but one in an House. And they do imitate the Lives of those antient Monks in *Ægypt*, about *Thebais*; that were imitators of St. *Anthony*, who did himself, as did all his followers, live and maintain themselves by hand labour and manufactures, though of a very mean sort, yet enough to earn them Food and Raiment. This St. *Anthony* was the first *Christian* Monk of the World, his Food was only Bread and Water; yet he liv'd 150 years: His fame was so great, that *Helen*, the Mother of *Constantine* the Great, did by letters sent to him,

recommend Her ſelf and her Son to his Prayers. He dy'd in the Wilderneſs. *An. Dom.* 361. 2. *Keraſia*, another plot of Ground, all ſtrew'd with ſuch Hermitages as are at St. *Aine*, and they live in the very ſame manner.

Beſides theſe Hermitages that lye ſo neer in voiſinage, there are above 1000 more diſperſed up and down the Iſland, which do all belong to ſome one of the Monaſtries. If a Man deſire to live in a Cell, he gives a certain Rate to that Monaſtry to which it belongs, and ſo is empowr'd to enjoy that Cell, and the Land belonging to't for his life: when he dies, it returns to the Monaſtry, and the Monaſtry is Heir to all that he leaves behind him. There are Cells of all rates, from 5 Dollers to 150. One thing is very remarkable, that Idleneſs is utterly baniſh'd here, no man lives in the Iſle, who is not ſome way employ'd.

As for the maintenance of theſe Monaſtries, though their Lands be ſufficient to feed them, and their Moun-

Mountain furnish them with Wine enough to drink; yet as the matter is order'd, they commonly want Money to pay their *Haratch*, or yearly Tribute of 3 Dollers *per* Poll, and buy themselves Cloaths and Furniture for tilling their Land. So that every year they select some of their *Caloirs* to go abroad, and beg the Charity of *Christian* People, towards the relief of the respective Monastry. And these are always by two and two together. And the Monastries agree before-hand to what particular places they will send their respective Emissaries, who continue ordinarily two or three years in their perambulation. At their coming home, the Money is delivered to the *Skenaphylax*, or the Steward of the Monastry; for it is against the Rule of their Order, to meddle with Money. He layes it out upon necessary occasions, and what is left, is kept to defray the Charge of another Voyage. They have a Register of those that bestow any thing, and they pray for

them constantly in the Monastry.

When they are chosen to go abroad, the Chief of the Monastry names one of the *Caloirs*: The Person named, in token of his obedience, doth prostrate himself on the Ground before the Superiour of the Monastry, and rising, kisses the Superiours hand. Then the Person first nam'd, names those that shall go along with him, who in like obedience, first prostrate themselves before the Superiour, and kiss his hand, then do the like to the *Caloir* first nam'd by the Convent, and own him for their Father and Superiour, to whom they owe all obedience during their mission. When they go abroad, they first apply themselves to the *Metropolite* of the Diocese, and shew him their Letters of Obedience from their Superiours. Whereupon the *Metropolite* gives them Letters of Permission to ask Charity, and confess Penitents throughout his Diocese. Where they Confess any, they exact nothing of them by way of pecuniary

niary Penance, but only receive what in charity they freely bestow.

The beginning of Monks in Mount *Athos*, was from the time that the *Mahometans* invaded *Ægypt* and *Syria*, where the Monks in those places enjoying no security of their lives, came into *Greece*, and desired of the Emperour a Place to live in, according to their Monastick way. He appointed them Mount *Athos*, and *Athanasius* forementioned, was the first that founded a College here. They professed at first the imitation of St. *Anthony* of *Ægypt*; and St. *Sabas*; but now the Rules of their Order are taken from St. *Basil*.

At their first coming to Mount *Athos*, they were a Colony of the Monks of the *Holy Land*, who follow'd the Rules of St. *Anthony* of *Ægypt*, and St. *Sabas*; but chiefly the Rules of St. *Sabas*, who liv'd long after St. *Anthony*, when Monkery began to alter its mode and fashion, and from a casual Retirement of some few men to a rude and simple

way of life in the Wilderneſs, to become ſubject to Rules and Orders, to incorporate into Societies, to change their Caves into Cloiſters, and to remove from Deſerts to good dwelling Houſes, and places of better convenience and accommodation. This St. *Sabas*, by his eminent and ſingular ſtrictneſs, did highly advance the Fame and Admiration of a Monaſtick life. He was by birth a *Cappadocian*, of the Village of *Mutalaſca*, in the Dioceſe of *Cæſarea*, and being left Heir to a good Eſtate, under the Care of his Uncle *Hermias*, the perverſeneſs of his Aunt made him quit that Uncles Houſe, and go to *Scandos*, to live with another Uncle, whoſe name was *Gregory*. This breeding a Diſſention between the two Uncles, he, to avoid all occaſion of diſcord, betook himſelf to the Monaſtry of *Flaviana* near *Mutalaſca*; whence at the eighteenth year of his Age, he went to *Jeruſalem*, to viſit thoſe places which our Bleſſed Saviours life and death hath made

ſo

ſo memorable. At that time the Fame of *Euthymius*, then Abbot of *Laura* by *Bethlehem*, was very great in the *Holy Land*. This enflam'd young *Sabas* with great deſire to be admitted into his Monaſtry: Wherefore one day as *Euthymius* was going to receive the Sacrament, he fell down at his feet, begging leave to be entred into his College: But *Euthymius* gave him the Repulſe, telling him it was not fitting that ſo young a Man ſhould be admitted into *Laura*; yet he would recommend him to a ſmaller Monaſtry hard by, where St. *Theoctiſtes* was Abbot: Where having ſtay'd ten years, *Euthymius* admitted him into a Cave by his own Monaſtry for five years. Then *Euthymius* ſelected him, and *Domitian* to vye *asketick* Severities in a ſolitary Place for four years, which having perform'd to great admiration, about the Fortieth year of his Age he retir'd to a Cave by the Brook of *Siloe*. By that time he had liv'd here five years he had a College of Diſciples, to

the number of 70, amongst whom was *John* the Silentiary, Bishop of *Colonia* in *Cappadocia*, before he entred into his Monastick life, and afterwards Abbot of this College, which was call'd *Nova Laura*. There were afterwards more Monastries of this name in *Palæstin*. *Laura Pyrgiorum* by *Jordan*, built by one *Jacobus*. *Laura Maliſchæ*, built by *Firminus*, and *Laura Marichæ*, by *Severianus*, and *Laura Elcerebæ*, by *Julianus*. But this *Laura*, built by St. *Sabas*, was the most Famous, where in his life-time the number of his Monks encreas'd to 150. He was eminent in the time of *Anaſtaſius*, *Juſtinus*, and *Juſtinianus*, Emperours of *Conſtantinople*, and dy'd in the 94th year of his Age. His name is yet very remarkable among the Eastern *Chriſtians*, especially at Mount *Athos*, whose first Monks were but a Colony of his Disciples, and whose ancienteſt College is called *Laura*, from his *Laura* in *Palæſtine*.

Their constant morning Prayer is three hours before day; their evening

evening Prayer at Sun-set. On *Sundays* they go to Prayers five hours before day in the morning, and before great Holy-days their Prayers continue all night. They have likewise other set hours of Prayer for the day-time.

They that enter into this profession, are kept six months Probationers; during which time they are put to all the Exercise they must undergo in their Profession. After the six months are expired, the Novitiat chuseth among the Old *Caloirs* a God-father to introduce him, and to instruct him in the Ceremony of his Admission. This God-father brings him to the Church door, where he is strip'd to his Shirt, and prostrates himself, then he makes a second prostration in the middle of the Church, and a third at the Altar, and a fourth to the Superiour. Then upon his knees he answers to all the Interrogatories made him by the Superiour, which are commonly these.

Sup. My Brother, what motives have

have you to come to this Altar, and to this Aſſembly?

Nov. *A deſire to live a Monaſtick life.*

Sup. Do you come of your free choice, without any conſtraint?

Nov. *Yes.*

Sup. Will you for ever ſtay in the Monaſtry, and obſerve its rules?

Nov. *Yes.*

Sup. Will you keep Chaſtity, Temperance, and Godlineſs?

Nov. *By the Grace of God.*

Sup. Will you all your life be obedient to the Superiour, and his fraternity in Jeſus Chriſt?

Nov. *By the Help of God.*

After theſe and ſome more Queſtions of like nature, ſome Prayers are ſaid out of the *Euchologion*, and the Superiour ſhewing him the Book of the Goſpel, doth conjure him by it, if he come to that Profeſſion of his own proper motion. He anſwering in the Affirmative, the Superiour gives him a pair of Sciſſers, bidding him deliver them back into his hand: Which done, the

the Superiour cuts off a little of his hair in the form of a Croſs, ſaying,

Our Brother N. N. hath his head ſhaven, in the name of the Father, the Son, and the Holy Ghoſt. The reſt that ſtand by ſay three times *Kyrie Eleeſon.* Then his Monaſtick habit is put on in order.

1. his *Caſſock*, whereat the Superiour ſays,

Our Brother N. puts on the Garment of gladneſs, in the name of the Father, &c. The Company ſay thrice *Kyrie Eleeſon.*

2. His Girdle with theſe words.

Our Brother girds his reins with the ſtrength of truth, to mortifie his Body, and to renew his Spirit, in the name of the Father, &c. Then follows the *Kyrie Eleeſon* thrice.

3. His Bonnet with theſe words.

Our Brother puts on the Helmet of Hope and Salvation, in the name of the Father, &c.

4. His Mantle, with theſe words:

He puts on the Mantle as the earneſt

earnest of Angelique apparel, and of incorruptible Glory, in the name of the Father, &c.

5. His Sandals, with these words.

He puts on the Shoes of the preparation of the Gospel of Peace, in the name of the Father, &c. with the *Kyrie Eleeson* thrice, as in all the rest. Then after the rehearsal of an Epistle and Gospel, and some Prayers, they put a Cross into his hand with these words:

Our Saviour saith, if any man will be my Disciple, let him deny himself, and take up his Cross, and follow me. Then a Candle lighted is put into his hands, with these words.

Our Lord hath said, Let your Light so shine before men, that they seeing your good works, may glorifie your Father who is in Heaven.

This done, the other *Caloirs*, every one salute him with a Kiss, and so the Ceremony is ended.

The Rules are these,

1. To renounce the World, and all

all that is near, and dear to them in it, as a Father and Mother, *&c.* according to that of our Saviour.

2. To continue in the Monaſtry in obedience to the Superiour and his Brethren.

3. To ſuffer all afflictions, and torments for the Love of God.

4. To have nothing of their own, but all in common among their Brethren.

5. To keep themſelves unſpotted from all carnality.

6. To be always ready to go to Prayers at the appointed Hours. At Midnight; before Day; at Noon; at three a Clock after Noon; at Sun-ſet; and after Supper: And after all this, when they go to their Cells, where they lye, to make 60 Proſtrations, which they call *Metánoia's*, or Pennances, with a ſhort Prayer to every one for the Superiour; for their Brethren; for the Benefactors of the Monaſtry, and in general, for all *Chriſtians.*

7. Not to eat or drink in ſecret; but

but in common with their Brethren; and this is ſo obſerv'd, that in caſe they are pinch'd with thirſt betwixt Meals, they drink at the Window, or Door of the Cell, that all may ſee them, and before they drink, they cry aloud, Εὐλογεῖ, i. e. *Give thanks.*

8. Not to eat Fleſh all their lives, which is ſo ſtrictly obſerved in Mount *Athos*, that in no ſickneſs they are permitted to break this rule; but the Monks that Travel, in caſe of ſickneſs, may eat Fleſh, if the Phyſician adviſe them to't. But in Mount *Athos* they are allow'd on *Sundays*, *Tueſdays*, *Thurſdays*, and *Saturdays*, to eat Eggs, Butter, Cheeſe, and Fiſh; the other days they eat none of theſe, nor drink any thing but Water only; and thoſe other days they have only a Dinner, at Night they eat a piece of Bread, and drink a little water at the Church-door, and ſo to Prayers, and thence to their Cells, where they remain in great ſilence. But the Sick, Aged, and

and ſuch as have newly come from a Journey, are allow'd to eat in the common Refectory.

For the better Government of the Monaſtry, the Superiour goes in perſon to every man's Cell, accompanied with ſome of the elder *Caloirs*, and if he find any man out of his Cell, or two or three together in another man's Cell, this is a Crime, after three reproofs very puniſhable. The younger *Caloirs* ſtand in great dread of this nocturnal Perambulation, and have that ſaying of St. *Pauls* very much inculcated. *Heb.* 13. 17.

The Burying of the Dead is much like the way of Burying, deſcribed at *Samos*, with this difference, that a Year after Interment, they take up the Scull, and waſh it with Wine, and put it in a Charnel, inſcribing the name of the Deceaſed upon the Charnel.

Thus much of Mount *Athos*, wherein is a thing remarkable, beyond all example, that in a ſpace

ſpace of ground, 160 Miles in compaſs, where no leſs than 6000 men conſtantly live, there ſhould not be ſeen a Woman.

FINIS.

The two Books following are lately Printed for Moſes Pitt *at the* Angel *in St.* Paul's *Church-yard.*

THE ſix Voyages of *John Baptiſta Tavernier*, Baron of *Aubonne*; through *Turky*, into Perſia, and the Eaſt-*Indies*, for the ſpace of forty years. Giving an account of the preſent State of thoſe Countries, *viz.* of the *Religion*, *Government*, *Cuſtoms*, and *Commerce* of every Country, and the Figures, Weight, and Value of the Money current all over *Aſia*. To which is added the Deſcription of the *Seraglio*. Added likewiſe a Deſcription of the Countries which Border upon the *Euxine* and *Caſpian* Seas: By an *Engliſh* Traveller, never before printed. Publiſhed by Dr. *Daniel Cox*. 1678. *fol.* price 20 *s.*

Remarks upon the *Manners*, *Religion*, and *Gouernment* of the *Turks*. Together with a Survey of the Seven Churches of *Aſia*, as they now lie in their Ruins: And a Brief Deſcription of *Conſtantinople*. By *Tho. Smith*, B. D. and fellow of St. *Mary Magdalen* College, *Oxon*. 1678. 8° price 3 *s.*

A Brief Hist[illegible] OF THE UNITARIANS Called also SOCINIANS.

In Four Letters, Written to a Friend.

Acts 17. 11. *They searched the Scriptures daily, whether those things were so?*

Printed in the Year 1687.